TRANSGENDER

Tapestry

SUMMER 1999
ISSUE #87

$12.00

DISPOSABLE PEOPLE

RIKI ANNE WILCHONS

REMEMBERING OUR DEAD • MAKING FACES • THE RECTITUDE OF DEATH • IN MEMORY OF STEPHEN • CROSSDRESSING RELIGIOUSLY • HEALING IN PEACE • GENDER UNMASKED THE POWER OF LANGUAGE • 46XY/45X

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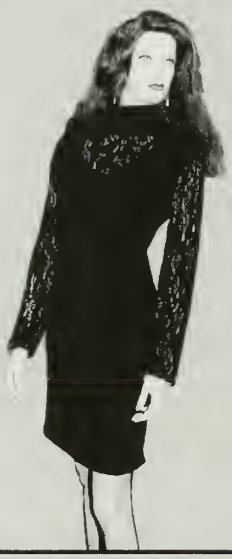

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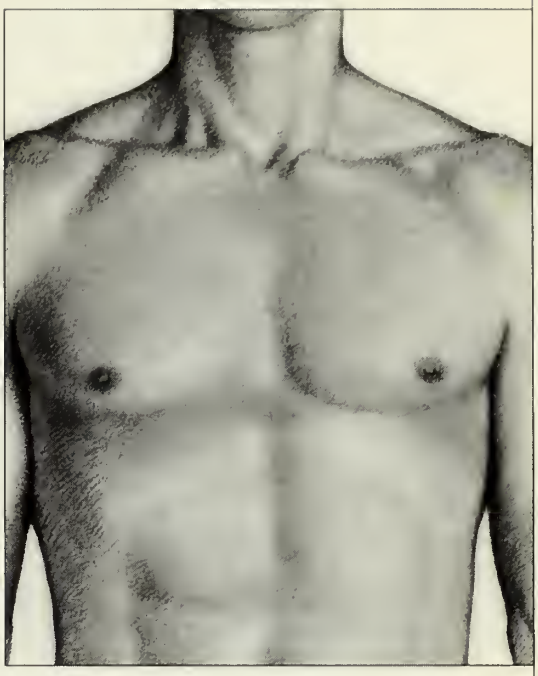

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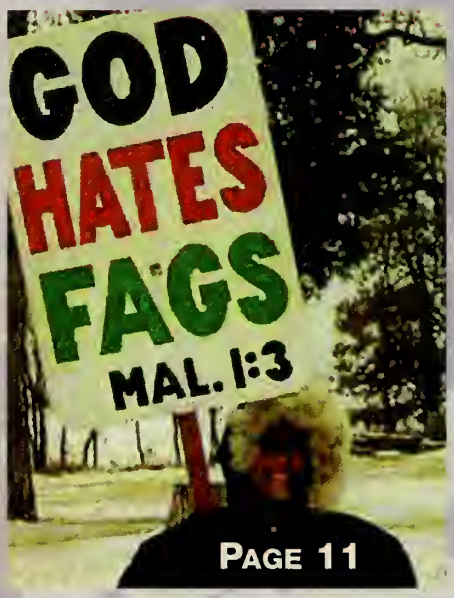

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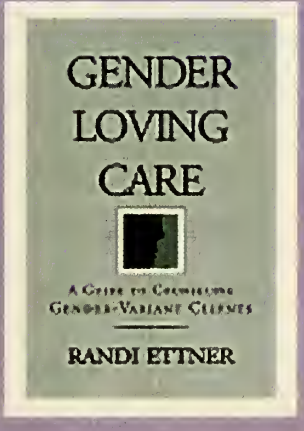

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REMEMBERING OUR DEAD: BEHIND THE WEBSITE
Is our community's memory so short that the most important benchmarks of recent trans-activism are largely forgotten?

by Gwendolyn Smith, webmistress

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46XY/45X
Now let's face facts: A duck is a duck, you can paint it black and put on pinstripes, but it's still a duck.

by Davetta Magness,

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WHERE HAVE YOU BEEN AMERICA?
Nearly all of America has expressed outrage at the killing of Matthew Shepard. Americans, perhaps, are feeling some of the pain we feel everyday. We are grateful for your attention and your outrage, America. But we ask, where have you been?

by Kerry Lobel, Executive Director, NGLTF

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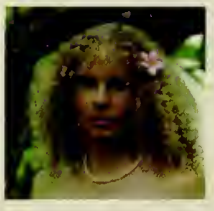

GENDER UNMASKED
Have you ever noticed that really great acting is enhanced by one's ability to lie?

by Holly Boswell, director Kindred Spirits, NC

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AFTERTHOUGHTS
The freedom to explore the depths of "woman" brought up an enormous connection with the "man" in me. I had to embrace the aggressive, competitive, insensitive qualities which I abhor in real life.

by Lenny Pinna, Actor

Letters and Comments

Personal Note,

I just became a member of IFGE. Because it is an undeniable American organization, the information in the magazine mostly represents the States. The problem is that most TS people from outside

Belgium know little of the situation in this small nation and neighboring Western Europe. Therefore I would like to tell you my history of the last ten years so others will know something more about this part of the world.

In March of 1990, I started counseling and in June of 1991, I started hormone therapy. At the same time I signed a contract with a new employer. I told my new employer what I was going to do before I signed his contract. He told me that it was not important as long as it didn't interfere with the job. It was a job as an electrician as a contractor. I was sent all over Flanders. For several years I worked on shipyards and in the factories, of the petrochemical industry, with thousands of macho men. There has been only one incident in this period; a Moslem attacked me because he didn't take orders from a woman. Whatever the others ever thought about me, they never mentioned it to me.

On March 15th, 1994 I had my SRS in Brussels. An interesting experience. Not only had I a daily visit from my parents, I also met another American TS person who became one of my dearest friends and still is. In less than two months I will travel to Seattle and we will celebrate five years of friendship.

Because of the economic situation, it was difficult for me to find a job again, so I decided to go back to school to become a nurse. The first day of school I was a little worried because I didn't know if I would be accepted by everyone. After a few weeks they found out that I was a TS person but everyone accepted me as Jessica. During the two years of study I never had a problem with anyone. Not with the other students, not with the teachers, hospital staff, or with the patients or their families. I couldn't finish school because of a personal problem but it still was a very positive experience.

I started to travel around a little. I did the neighboring countries with my motorbike. I stayed in several hotels and ate in restaurants of random choice without ever having a problem.

After school I started working in the agriculture sector of The Netherlands. I didn't have much choice actually, nobody wants a female electrician. Yes, we live in a strange world. TS electricians are all right but a woman?!

My experiences of the last ten years have taught me that I don't have to worry too much about myself, about how I present myself. I know that I'm not a perfect woman. I only have the intention to be me. I learned that it is usually enough when I am just polite to the people around me. If we don't have a problem with ourselves it's mostly the other people who can have a more difficult time with us. Sometimes it happens that people address me as Sir instead of Miss or Mrs. A polite and friendly correction results in a polite apology.

All of the above doesn't mean that Belgium and/or Western Europe is heaven on earth. Accidents do happen unfortunately. The challenge is to go forward instead of backwards. The meaning of life for TSs and other TG persons, I think, is always to look forward and bring a positive contribution to life on this planet. And perhaps, one day, we can all live in a friendly and peaceful world.

So, actually, all that I want to say is: don't be afraid of coming to Belgium or its neighbors.

Best regards,
Vervliet Jessica

Lovely Rita,

I just read Margaret Deidre O'Hartigan's irritated rebuttal to the article Gwen Smith wrote about the Julia Morgan / Rita Powers tragedy in San Diego. I knew Julia personally and was beginning to get to know Rita Powers about the time the tragedy occurred.
We had a memorial the Friday following Rita and Julia's death in

Balboa Park, a place both ladies loved. There were friends of both Rita and Julia present for the service. One of Rita's friends and her associate, Kitt, remarked to me that if "Rita would have been spared and another taken, she would have been there lending her support." Her colleagues remember her as a warm and caring gender therapist. Dr. Kurt Buis, Rita's superior and a gender counselor with the GLBT Center of San Diego said, "There are therapists, and there are great therapists. Rita had the makings of a great therapist." San Diego lost a treasure when Julia pulled the trigger eventually ending both lives.

Rita, as far as I knew her, was a warm and wonderful lady. She had two sons, whom she loved and adored, but she was separated from the boys' father. Rita had only recently before the incident, switched her specialty to helping transsexuals and crossdressers through the difficult thought processes involved with being transgendered. She had earned the respect of her clientele and was making strides at becoming a truly caring and supportive gender counselor. This is the biggest tragedy of the whole situation. We simply need therapists who understand that we are not the sick people society makes us out to be. Rita understood us, the transgendered community.

I admired the article Gwen Smith wrote. It was, I believe, written with sympathy and empathy too.

I knew Julia. To everyone but those she worked with, she identified as female. She was a bit vain and thought she could not pass, but she was making tremendous strides in becoming Julia. Also, the reason a big deal was made of Julia's "legal name" was because her foster mother refused to acknowledge that side of Julia. When Julia was lying in the morgue, it took her foster mother over a month to even come and examine the body. And the reason her "legal name" was released was because the local papers had a sensationalistic story on their hands.

Julia had been successful in changing her driver's license, which is the most a lot of people do to establish a name change, to Julia Kate Morgan. She was progressing towards changing the rest of her identification before the tragedy occurred.

I take exception with Ms. O'Hartigan's statement, "I am sick of being expected to sympathize with the Walter Millers of this world, whose fantasy of changing sex leads to a violent conclusion as their male sense of entitlement collides with the harsh reality of being a transsexual woman in this society." Julia was not like that, although her legacy will always seem that way in the eyes of the Ms. O'Hartigans of this world. Julia's was not a fantasy. She was a transsexual with a short temper which she was usually able to keep under control. This one instant just proved fatal.

Julia was a woman with a low self-confidence, but that did not make her any less a woman. Julia was not living full-time, but that did not negate the need to refer to her in feminine pronouns. Julia was not a "self- proclaimed woman". To those of us who knew her, she was a woman.

One loses one's temper and committs an action that results in violence does not negate femininity. One is a woman. One learns to be a lady. Julia was learning, but her actions caused the learning to cease.

I do not condone what Julia did. It goes against every common decency I have learned. It gnaws at my sense of rightness more than anything I have ever faced. Julia killed Rita Morgan. Rita was a decent person and one whose story deserves to be told. But Julia was a person too. Julia made me angrier than I have ever been in my life, but she was still my friend.

Respectfully,
Caroline Joy Clark
President, Neutral Comer
Managing Newsletter Editor,
Reflections
San Diego, California

Gospel Truth

My name is Paul Carpenter, and I am an Ordained Minister in the Church of Christ, currently studying for my Doctorate in Theology. I am also a pre-op Transsexual.

So it was with deep anger and sadness that I read the interview with Reverend Fred Phelps in Issue #85. I must confess that it took me several attempts to get all the way through it, so strong were the feelings it evoked.

The sadness I felt stemmed from the vitriolic and hate filled tone that ran through the entire interview. I tried not to let my anger get the best of me, but it's difficult not to, when I hear a "gospel preacher" bending and corrupting Holy Scripture to justify his own agenda.

I sense that this man has allowed his hatred to blind him to the peril of using passages from the Bible that have been taken out of context, or 'paraphrased', as justification for selfserving behavior. The Scriptures are replete with warnings and cautions about many evils, including several powerful ones about following false prophets.

God does not hate fags, nor does He hate anybody in the Transgendered community. Great care must be used when using the Bible as justification for one's actions, because it the writing is based on a deep historical context.

Please accept my thanks to all of you, for all your effort and hard work. The end result is a wonderful magazine that is enjoyable, thought provoking and informative.

God bless:
Rev. Paul (Sarah) Carpenter

Brothers Abroad,

Many thanks for your latest edition of *Transgender Tapestry* - absolutely excellent, you must be very proud of what you have achieved.

Yours Faithfully
Stephen Whittle, FTM Network

Where Have You Been America?

Nearly all of America has expressed outrage at the killing of Matthew Shepard. Americans, perhaps, are feeling some of the pain we feel every day. We are grateful for your attention and your outrage, America. But, we ask, where have you been? Where have you been, America, for the 18 victims of anti-gay murder last year?

Kerry Lobel

Executive Director
National Gay and Lesbian Task Force (NGLTF)

I am chilled and saddened by the murder of Matthew Shepard. And I am angry. I am angry because we have lost another member of our community to hatred. I am angry because we live in a society that does not recognize the full humanity and equality of gay, lesbian, bisexual, and transgender people. I am angry and my heart is heavy. But I come here tonight not only with anger, but also with a spirit of renewed dedication and purpose.

Tonight we lift up Matthew and his spirit, and we mourn for what might have been. We lift up his countless friends in Colorado and Wyoming. We hold his family close to our heart. Tonight our parents hold us closer, and we cling even more tightly to our children.

America is stunned by this brutal murder. Unfortunately we, as gay,lesbian, bisexual, and transgender people, are not so stunned.This is not an isolated incident. The brutal murder of Matthew Shepard is far from the first anti-gay murder, and it is with sadness and outrage that I admit that it will not be the last. Hundreds of gay, lesbian, bisexual, and transgender people have been murdered simply for who they are, simply because they are different. In our grief, let us remember some of them:

We remember Brandon Teena, a transgender teenager in Nebraska who was murdered for crossing gender lines.

We remember Rebecca Wight who was murdered on the Appalachian Trail because she made love with a woman.

File Photo: Vigil for Matthew

We remember Scott Amedure of Michigan who was murdered after his appearance on the Jenny Jones show because he said he had a crush on a straight man.

We remember Brian Wilmes of San Francisco who this year was viciously beaten to death outside a gay bar by a man screaming anti-gay epithets.

We remember Tyra Hunter, mocked by D.C. emergency workers as she lay critically injured simply because she was transgendered.

And we remember countless others targeted for violence on the street and in our schools. We have lost so many lives to violence. Anti-gay violence is a fact of life for gay, lesbian, bisexual, and transgender people in America. Anti-gay violence has become an American tradition. It is a shameful tradition. It is a tradition that must end. The men who killed Matthew Shepard committed vile and evil acts. But Matthew Shepard's death is not only about Laramie. Matthew Shepard's death is not about Wyoming. Matthew Shepard's death is not about cowboys. Matthew Shepard's death is not about macho men.

Matthew Shepherd's death is about a society that devalues gay, lesbian, bisexual, and transgender people. Matthew Shepard's death is about a society that does not accept gay, lesbian, bisexual and transgendered people as full human beings. Matthew Shepard's death is about institutional discrimination perpetrated by all three branches of our government. Matthew Shepard's death

In America's smallest towns and largest cities we live with the specter of fear over our shoulder, because we live in a society that debates whether we have a right to exist.

is about a Supreme Court that upheld the criminalization of us. Matthew Shepard's death is about a Congress that condones discrimination against us in its refusal to pass the Employment Non-Discrimination Act and in its blatant discrimination against the ambassadorial nomination of openly gay James Hormel. Matthew Shepard's death is about a President who condemns hate violence but still signed the anti-gay Defense of Marriage Act. Matthew Shepard's death is about a society that consciously and purposefully excludes gay, lesbian, bisexual, and transgender people from full participation in family life, the military and religious life. Matthew Shepard's death is about a society that calls us criminals for loving each other.

The murder of gay, lesbian, bisexual and transgender people is the most extreme expression of the homophobia we live with everyday. Whether we are gay teenagers harassed and beaten in high school, adults who are compared to kleptomaniacs by the leader of the Senate, mothers who lose custody of our children because we are lesbians, or employees who are afraid to put pictures of our partner on our desks, we are all the target of homophobia.

We all live with hatred and fear, whether we live in Laramie or Little Rock, in San Francisco or Washington, DC. In America's smallest towns and largest cities we live with the specter of fear over our shoulder, because we live in a society that debates whether we have a right to exist. Whether it's ignoring, killing, curing, or discriminating, the point is still erasure.

We are not equal and we are not safe. And it is this reality that fuels our passion for justice.

Nearly all of America has expressed outrage at the killing of Matthew Shepard. Americans, perhaps, are feeling some of the pain we feel every day. We are grateful for your attention and your outrage, America. But, we ask, where have you been? Where have you been, America, for the 18 victims of anti-gay murder last year? And where will you be, America, when this story of Matthew Shepard grows old? Where will you be, America, when the next gay, lesbian, bisexual, or transgender person is murdered because of who they are? Where will you be, America, when another TV or newspaper ad runs claiming that gay people should change - that we should not be able to exist simply as we are?

What will you say the next time you hear an anti-gay joke? How will you vote on the ballot measure in your state that would deny basic equality - nothing more and nothing less - for gay, lesbian, bisexual, and transgender people? Where have you been, America? More importantly, America, where will you be?

Finally, I say this to our gay, lesbian, bisexual and transgendered communities. Tonight, we hold each other close and we mourn. But tomorrow, each of us must lead the way. Each of us must lead in the cities and towns where we live. Each of us must work for our own equality and stand with those whose issues are inextricably linked with ours. It is no coincidence that the alleged killers of Matthew Shepard also are reported to have targeted two Latino teenagers, even cutting the scalp of one of them. We have a responsibility to acknowledge and speak up against all expressions of discrimination, scapegoating, and violence. Our struggle must be focused but it must not be narrow. We cannot expect others to be there for us if we are not there for them.

Tonight, I ask all of you to recommit yourselves to repealing sodomy laws in every state, to passing hate crimes and civil rights laws in every state, and to working for school safety in towns and cities across America. We must let this outrage spark a renewal of our spirits and of our commitment to work for equality for every American. Δ

These words were first delivered at a vigil for Matthew Shepard, 14 October, 1998 in Laramie Wyoming

DISPOSABLE PEOPLE

In the last half-year, this country has turned into a meat grinder.

RIKI ANNE WILCHINS
Executive Director, GenderPAC

It is at once sobering and heartening to see straight news media finally giving gay hate crimes the serious attention and space they deserve. Even the New York Times has weighed in with repeated editorials on the vicious murders of Matthew Shepard and now Billy Jack Gaither. The gay press, of course, is filled with these stories; the HRC webpage opens with Billy Gaither's terrible murder.

I used to explain to college audiences and Congress-members alike that every four or five months another fairly straightforward, unambiguous gender hate crime occurs. Awful as that figure is, I didn't know how good we had it.

Rita Hester in Boston, Chanel Chandler in California, Steve Dwayne Garcia and Jane Doe in Houston, Lauryn Paige in Austin, Fitzroy Green in New York, Vianna Faye Williams in Jersey City, and Tasha Dunn in Tampa... We are now averaging one gender-murder every month. Simply put, in the last half-year, this country has turned into a meat-grinder.

Where are the voices crying out against the murders of these people? Is it that the violence done to Rita Hester or the sadistic torture and murder of Lauryn Paige are less horrific? Is it that the hatred which impelled the killer of Tasha Dunn to, in the words of the police, beat her to her last breath, any less virulent and profound?

Or is it that when a hate crime occurs based on race, or religion, and now, at last, on sexual orientation, reasonable people can reasonably hope that voices will be raised in protest? But are six murders, or sixty murders, that occur based on gender rendered mute and invisible because certain kinds of bodies and certain kinds of hate don't matter as much? Within the queer community and certainly within the straight press, we are disposable people.

How many of us will need to die violently, alone, and in terrible pain before our press, our leaders, and our organizations speak out? Perhaps they never will speak out, and some of us will continue to pay for being gender-different with our lives.

It is ironic that GenderPAC's National Survey of Trans Violence reveals that the most common epithet used when we are bashed is "faggot." Transpeople are targeted because of the perception that we are gay. And gays are often picked out because they are "visibly queer," that is, because they are gender-different.

But the fine-line distinctions we draw to populate and protect the divisions among us--between orientation and gender or between gay and queer or between you and me--are lost upon those who stalk and prey upon us. We are all at risk, even if only some of us count. Δ

File Photo:
Picketting at the Matthew Shepard funeral

"SURVEY OF TRANSVIOLENCE REVEALS THAT THE MOST COMMON EPITHET USED WHEN WE ARE BASHED IS 'FAGGOT'". . .

EYES ON THE PRIZE

Activists are pressuring for inclusion of "gender identity" in human rights legislation, but in the rush are we leaving some transgender people behind?

NANCY NANGERONI

In a number of locations around the country, activists are obtaining statutory protection of transgenders from discrimination on the basis of "gender identity." This is a great thing, worthy of considerable gratitude from all of us. It takes a lot of work to move others to the effort of passing a new ordinance or legislation, and that work has to be sustained over an extended period of time. Each new town, city or state that adds protection for diversity of gender identity to its rules and regulations moves us all forward a step.Yet there is an aspect of these gains that leaves me feeling concern that we are leaving some transgender people behind.

Diversity of "gender identity" is something that generally characterizes transsexuals and transgenderists, people who choose to comport themselves in society in something other than the gender they were assigned at birth. Protecting the right of individuals to comport their gender as they see fit is, I believe, a necessary component of progress towards a gender diversity affirming society. Yet, failing to include gender characteristics and expression in these protective ordinances potentially leaves out all those whose gender identity does not challenge existing social norms.

Men or women who crossdress but consider themselves to be simply men or women who enjoy crossdressing (rather than transgender individuals) would not necessarily be protected by a statute that protects diversity of gender identity. Rather, their practice of crossdressing could easily be disallowed on the basis of failing to arise from incongruity of gender identities.

Also, transsexuals and crossdressers who do not "pass" frequently experience discrimination not on the basis of their identity or expression, but by virtue of their gender characteristics. Their body size, facial features, or other characteristics are often used by others as an excuse to exclude them from the ranks of "legitimate" transsexuals or "respectable" crossdressers.

Identity is a complex social construct, an element of the language by which we communicate. It is part of our spoken (and written) language, a verbal shorthand that communicates in one or two words a whole panoply of characteristics. For example, if I call myself a transsexual, I engage in others expectations about surgery processes that I intend to or have undergone, notions of movement across a bipolar gender characteristic, likely social discrimination encountered, and lots more.

"Identity" at least as regards transgender people, is currently widely held to be something that can be most reliably defined by others. For example, it is generally accepted that for a person with a vagina to be accepted as identifying as a man, they must have letters of certification from one or two "experts" confirming their identity. Such external definition of a person's identity is the prevailing legal notion of defensible identity. Such external definition is at least somewhat offensive to the sensibilities of many, if not most, transgender advocates. Yet it is a fact of life we must live with in order to obtain certain mental and medical health services, especially surgery and hormones. But identity is, in reality, a much more personal thing. Individuals often find their identity through prolonged processes of self-inspection and exploration. We tend to think of identity as an integral component of an individual. Yet identity varies over time and also depends on surroundings. For example, when I am at work, I identify as a "consulting engineer," and further as a "telecommunications engineer." While writing this article and hosting GenderTalk, I identify as a "transgender activist." When all dolled up and out in public, I may identify as a "trans woman," and while rollerblading or engaging in an activist demo I may identify as an "androgynous gender terrorist." In my mind, the notion that my identity can be defined by someone else, with or without degrees and letters, is a reality within which I am forced to operate but whose basis I challenge as much as possible without impeding my own navigation of daily life.

Identity, then, has some weakness as a basis for legal protection. It is easily challenged, and the proof is usually accepted as provided by "experts" who may or may not have an appropriate understanding of the subject person's best interests. It also presumes some underlying reason for a person's exercise of gender freedom, a limitation that would never be accepted as a basis for freedom of speech. Imagine if you had to prove you were a bona fide liberal in order to talk about progressive social change!

Legally supported diversity of gender identity, in a society that is currently structured around a gender binary, is an essential right. Without it, transsexuals and transgenderists have limited statutory basis for assignment to gender-appropriate housing, whether in a college dorm or a prison cell.

Protecting freedom of gender identity assures such persons access to appropriately gender-coded institutions until such time (should it occur) that gender-neutral facilities become more widely available. But while diversity of gender identity is an important component of a diversity-affirming society, it does not affirm the right of those with more static identity to crossdress or otherwise play with or periodically change their gender. It would require them to revise their internal and external notions of identity in order to do so, hardly a liberating concept. Protecting freedom of gender expression would protect such behaviors.

Gender expression is a function of behavior, voluntary and involuntary. It includes facial appearance, vocal intonation, as well as general body carriage and movement. While some aspects of expression (smiling, acting nervous, etc.) are not gendered, many (wrist and hip motion, voice pitch and phrasing, use of facial makeup, choice of clothing etc.) are strongly gendered. These may or may not be associated with the formation of an identity, and may or may not be protected by statutes protecting diversity of identity.

There are many men who crossdress and for whom discovery of that pastime could lead to disastrous consequences arising from erroneous presumptions about their morality, mental stability, or simple trans or homophobia. Although a recent Supreme Court ruling arguing for a wider interpretation of human rights protective legislation coverage promises to improve the outcomes of court challenges to discrimination, we cannot presume that existing law will be interpreted to protect the rights of those who crossdress recreationally. And social movement towards acceptance of crossdressing without such laws has been glacial at best.

I am aware of no case in this country in which discrimination against a person based on their crossdressing was found unlawful. Although firings over crossdressing are relatively rare, they do occur and are a significant concern for any crossdresser. But perhaps the largest problem for most crossdressers is the effect of discovery upon their family. The fact of a spouse's crossdressing is regularly used to obtain biased court settlements in divorce cases, both when child custody is at issue and when money is the concern. While there are families who "stand by their man" -- or woman -- when called upon to do so, many more live in great fear of discovery of their partner or parent's "weird obsession," and quickly desert that person when such happens. The toll exacted from crossdressers in lost family and friends is both inestimable and completely overlooked by both the courts and society. Rather, in most cases the individual who crossdresses is presumed to be at fault, and will probably continue to be presumed so until legal recognitions of individual rights to crossdress without fear of attack from any quarter is established.

There are many men who crossdress and for whom discovery of that pastime could lead to disastrous consequences arising from erroneous presumptions about their morality, mental stability, or simple trans or homophobia.

Advocating for protection of diversity of gender identity and expression rather than simply 'identity' could potentially protect an individual's right to present their gender as they see fit without concern for how they presented yesterday or how someone else thinks they ought to present.

Including "gender expression" supports the recognition of gender as a visual language whose expression may vary at any moment, and which need not derive from some underlying physical fact. Freedom of gender expression is analogous to freedom of speech in a visual rather than auditory medium. It is a simple concept, easily understood and defended. Yet freedom from discrimination on the basis of gender identity and expression is not enough. Some people experience discrimination not on the basis of gender identity or expression, but rather because their gender characteristics fall outside of expected norms. Gender characteristics include those physical attributes that may or may not be controllable. For example, a male-to-female transsexual may occupy a body that is unusually large or coarsely featured for a woman. Such a person may have great trouble gaining acceptance as a woman from those around them, and may attract considerable negative attention.

In many cases people who are generally supportive of transsexuals who "pass" will strongly discourage those who don't from free expression of their gender identity. Likewise, many people who support the right of others to crossdress will nonetheless discourage those who don't "look good." Even in the transgender community there is a tendency to accept transgenders who "pass well" or "look good" while overlooking the needs of those who don't. We need to explicitly declare, in our anti-discrimination statutes, the inclusion of those persons whose gender-linked physical characteristics might lead to discrimination. The wording "gender characteristics" will, I believe, provide such inclusion, protecting against this type of differential treatment of transgender persons.

In the Cambridge anti-discrimination ordinance, we prohibit discrimination on the basis of "gender," and defined gender as "the actual or perceived appearance, expression or identity of a person with respect to masculinity and femininity." Lucent Technologies (thanks to Mary Ann Horton) and Apple Computer, more recently, provided protection on the basis of "gender identity, characteristics, and expression." This would appear to be the more inclusive language, as 'characteristics' includes appearance and more, at least when so defined within the text of such an ordinance.

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Too Tall Blondes Answer It All for You

KATE BORNSTEIN
AND BARBARA CARRELLAS

[Kate Bornstein is the author of Gender Outlaw, Nearly Roadkill (with Caitlin Sullivan), and My Gender Workbook. Barbara Carrellas writes,teaches, and performs sex; she's spent the last five years developing a series of Erotic Awakening workshops throughout Australia. Kate and Barbara are living together in New York City, and are now touring North American college campuses with their show, Cut'n'Paste Version 2.0. Kate and Barbara are too tall and far too blonde.]

As some of you may know, we Blondes are both Deans at Miss Vera's Finishing School For Boys Who Want To Be Girls. Kate is the Dean of Hearts and Barbara is the Dean of Femmenergy. Recently, one of our more mature students asked us some questions s/he hoped we'd answer in this column. The same week, we received almost exactly the same questions from another reader. We think the issues raised deserve more than a short answer, so we're going to devote our column this month to the questions raised by Sherry and Tina.

DEAR TOO TALL BLONDES,

I am fifty-four years old. I plan on retiring from my job when I reach fifty-five. I have been separated from my wife for many years and I have two grown boys. I served a tour during the Viet Nam conflict. I was a really wild guy in my day; if it wore a skirt, I chased it. The first time I tried cross-dressing was about a year after getting out of the service. It did not arouse me. But when I was approaching forty-nine, the idea of wearing women's clothes seemed to be on my mind a lot. I was able to control this urge by wearing panties and a night-gown to bed. By the time I reached fifty I was in dresses every night, every weekend, and on vacations. I even called in sick to work so I could dress. One evening I decided to shave myself from top to bottom. Now, as soon as I feel stubble anywhere I shave. I also started wearing panties, etc. under my clothes at work. But it wasn't enough. I still had this feeling inside me I could not get rid of.

In 1993 I saw an ad for Feminol and Evanesce. I purchased some and within a week I felt great! I have been on them ever since. Since being on these products I have lost my sexual drive. Every morning I used to wake up with an erection; I was very proud of this. Now it's been a long time since I've had an erection and I couldn't care less. Oh yes, I am also getting breasts and they are starting to show.

Here are my questions: Should this be the way it is and the way I should feel? Is it really normal to get this way so late in life? Why didn't I have feminine actions while I was young? It seems to me that all this came on too fast and finally now I'm feeling fine. Lastly, I wonder where all this will lead. I have no desire at this time for a sex change, but then I look at what is between my legs and wonder.

I had one doctor tell me, "This is just a phase; someday you'll wake up." Another said, You've been a man too many years; you could never be a woman and why would you want to be anyway?" I did find one young female doctor who was really supportive, but she has left the area. That is why I am writing to you, Kate and Barbara. I feel if anyone can give me answers it is you gals. God bless you both.

Love,
Sherry from Nebraska

DEAR SHERRY,

BARBARA: First of all, you are most certainly not the first person who has fallen in love with her femme self later in life.

KATE: As a matter of fact, one of our students at Miss Vera's was recently telling us that she'd heard a statistic saying that fully 20% of all of us trans-things become aware of our trans-journeys after the age of thirty. (If any of our readers have information supporting or disputing that, wouldya please let us know? Also what about you guys and FTM crossdressers?)

BARBARA: I'm not at all convinced that why this happened later in life is such an important question. I believe that we are given new lessons in life when we are ready for them and able to handle and learn from them. Whether those lessons seem painful or pleasurable is really up to us; it's all in how we respond to them. You say you are retiring from your job next year. Perhaps you have been allowing Sherry more and more freedom to express herself because you realize that, at last, you will have more time for her. And that is wonderful.

KATE: I'd also pay attention to when you first tried out yer crossdressing, hon. I mean it was right after your stint in Viet Nam. You changed your world from one that was very tightly regimented into a world that allowed you more choices in your own life. I'm not surprised that Sherry popped up at that time and said "Choose me!" At Miss Vera's, we encourage our students to experience their femme selves consciously, proudly and by their own choice. I like that; it's empowering.

BARBARA: It's extremely important that you recognize that you always have a

choice. Your crossdressing does not have to be a compulsion. It's all in how you handle it. For instance, you say that for a while you called in sick at work in order to dress. If that had continued, that would have been a problem. But, it seems that it didn't; you made a choice to handle it another way.

Kate: This might be a good time for Sherry to look at what she feels while she's dressed, and then to see how she can get the same feeling while she's doing other things in her boy persona. That comes in handy when yer jonesin' for a moment in skirts, but life's in the way and you don't have time for it; you'll have an alternate route to getting the same feeling.

Barbara: For instance, here's a technique I borrowed from Neuro-Linguistic Programming. Find a physical trigger to "call in" your femme persona. You could stroke a small silk scarf in your pocket. Or surreptitiously touch the swell of your breast.

Kate: And speaking of your breasts! Geeze, hon! please take care about what yer ingesting, okay? I remember when I was cross-dressing, I would buy and take any herbal anything that said "for the woman's body" or some such language. The pull to change my body was incredibly strong, but I never really read what I was taking, or took the time to research the effects on my health. ::softly:: Honey, you asked if this is how it should be, and if this is how your should feel. Well, we all think about changing our bodies in some way at some time. After all, what's a haircut? But again: I wanna remove this idea of transgender away from the idea of an urge, and take it back to the idea of a conscious, well-informed choice. Our unconscious urges are starting-off places only. I don't think it's too healthy to sit around in any urges for too long without linking those urges up to some conscious compassionate values. We don't want our urges turning into compulsions, do we? Cuz compulsions are no fun for anyone.

Barbara: I'd like to get back to Feminol and Evanesce. After reading your letter I did a little bit of research on them. First of all, they are made from phyto-estrogenic plants. My friend, the renowned herbalist Susun Weed, says this about phyto-estrogenic plants:

"Using plants rich in phytoestrols is remarkably different from taking hormones, even natural ones... Phytoestrols provide hormonal building blocks, rather than hormones themselves, thus allowing [your body] to create the precise amounts (and combinations) of hormones needed on your unique... journey." (from The Menopausal Years by Susun Weed, available through most bookstores.)

Interesting, no? The Phoenix Project, makers of Feminol and Evanesce, seem up front, honest and willing to disclose both the up- and downsides of their products. For instance, this is a quote from their web site:

"Will Evanesce affect my sexual functioning as a male?

Yes. Two of the ingredients in the Evanesce formulation are powerful extracts of a berry which blocks production of testosterone. This allows the other herbs to go to work quicker, but it will also reduce your ability to function as a male sexually. Erection and orgasm will take longer to achieve, and this effect is cumulative; the longer you are on elevated estrogens from any source, herbal or drugs, the more difficult it will be to function as a male, sexually. It is crucial for you to know that over a period of time on elevated estrogens from any source, herbal or drugs, there is a strong probability that you will become permanently sterile."

We must understand that anytime we choose to alter our hormones, we could be making a permanent change in our bodies. Now, there is absolutely nothing wrong with that, so long as we consciously choose that.

Kate: Which brings us to yer question about where is this all leading. ::chuckling:: Wouldn't we all give a lot to know the answer to that one! Personally, I think "this" all leads simply to a better understanding of ourselves and the subsequent free and open expression of those parts of ourselves we better understand. As to looking down between yer legs and wondering? hey, hon, I still do that. Really. We just discover different stuff about ourselves each time we take some small step, and we take whatever next small step we need to, in order to simply discover more.

Barbara: And finally, about that "phase" remark the doctor made. Ya know, that really ticks me off. For my whole life I have been accused of "going through a phase" whenever I have embarked on some new out-of-the-ordinary exploration. I am so tired of having my courage dismissed by ignorant people as though they are some all-knowing parent and I'm a sub-moronic six-year old. It makes me crazy! Sherry, let me just tell you this: I have never been through a "phase" (including those that involved body modification) that I've later regretted. They have all led me on to even more wonderful "phases".

"We just discover different stuff about ourselves each time we take some small step, and we take whatever next small step we need in order to simply discover more."

Kate: Oooooh, Barbara! I love it when you talk like that. I agree big time! Okay, that's it for this column, we're phasing out now, and we'll prolly be in a new phase when we write in the next ish.

Barbara: Thanks again for writing, Sherry. Hey! We finally started to get real letters from real people, so we haven't had to make them up any more! It's a lot more fun that way, so please write us at:

Too Tall Blondes,
PO Box 415, Times Square Station,
New York, NY 10108 USA.

Love,
Your Very Own Too Tall Blondes

WARNING:
IMPERSONATING DEATH
CAN BE DANGEROUS
TO YER HEALTH.

Photo: Kimberly J. Stevens

IFGE Welcomes Sàra Herwig to the Staff

Sàra J. Herwig joined the IFGE Staff on April 26, 1999, as Director of Operations, a position formerly held by Executive Director Nancy J. Cain. Born and raised in Wichita, Kansas, Ms. Herwig brings a diverse background in education and work experience to her new role. She holds a B.A. in English Literature and Religious and Philosophical Studies from Sterling College, a small liberal arts college in central Kansas. Sàra came to New England in 1979 to attend graduate school and earned a M.Div. with a concentration in Historical Theology and New Testament Studies from Gordon-Conwell Theological Seminary. However, she did not continue her track toward ordination. She instead spent 12 years in retail banking. During that period and following, Ms. Herwig actively explored her gender identity and in 1998 she transitioned as a male-to-female transsexual. Over the last seven months she has worked in her female role for a local computer company, managing inventory and order shipments, until accepting the position with IFGE

An active member of The Tiffany Club of New England, where she can be found most Tuesday evenings running the front office at the Club's Open Meetings, Ms. Herwig has a commitment to the transgender community. When asked why she accepted the position at IFGE, she replied, "I believe it will give me a chance to have a broader range of influence not only in the transgender community but in the general public. I see education as the primary means of gaining understanding, acceptance and equal treatment and rights for all transgender people. That education has to take place at all levels and IFGE is moving in the right direction to help accomplish this."

Transgender Revolution nominated for a GLAAD Award in the Category of Outstanding Journalism.

Kate Davis

Mariette Pathy Allen

Transgender Revolution, a documentary by Kate Davis, David Heilbroner and TGT photographer Mariette Pathy Allen, which aired on A&E Network this past fall, has been nominated for a GLAAD Award in the Category of Outstanding Journalism.

The Film presents many aspects of the transgender community and it's struggle for civil rights. It tells the story of Tonye Baretto-Neto, Nancy Nangeroni, a young man in the south facing surgery, and visits to several TG conventions, including Boston's First Event and True Spirit Conference in Baltimore. Political commentary by Rikki Anne Wilchins peppers the film, which also takes us to Washington DC on Lobby Day. Whether the film, actually wins the award or not, the greatest victory of Transgender Revolution is that it reached a general audience nationwide, allowing millions of viewers to question gender and gender-based oppression in a way they likely had never done before.

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DISPLACED ANGER

Is Rita Hester's murder being eclipsed by the transgender community's grammatical agenda?

SARAH MCNAUGHT

Rita Hester's friends have different perceptions of what the 34 year old was like, but they all agree on one thing. "The girl could dance!" Hester, they recall, was an incredible entertainer whose dance shows at Jacques Cabaret four years ago are still talked about. Glossy black waist length braids. Voluptuous candy apple red lips and eyelashes so long they could almost create a breeze. Hester was six foot two and weighed about 200 pounds, but her friends say she was as agile as a tiny dancer. And she lit up a room with her warm, boisterous greetings.

"I remember watching her do this strip show at Jacques where she would spin and spin, picking up so much speed that you could hardly notice that with each turn another article of clothing came off, until she stopped spinning and there she stood in a bra and thong panties. She got banned from dancing there because they said her show was too risqué," remembers Jessica Piper, who used to meet up with Hester on weekend nights to go dancing or check out local bands.

"As flamboyant as she was, she had her act together. She lived her life her way, and she was totally in control of it." That is, until November 28, when Hester was savagely murdered in her own apartment shortly after returning home from playing pool at one of her favorite Brighton hangouts. There are no suspects, there were no signs of forced entry, and nothing was missing from her apartment. Members of the local transgender community believe that the victim's sexual identity contributed to her murder. Hester was a transsexual who had had breast implants but no genital surgery. She was born William Hester but lived as a woman for almost two decades.

Understandably, the transgender community is in an uproar over the stabbing death. Yet the public protest has not focused mainly on the brutality of Hester's murder, or even on the failure of bystanders to intervene despite police reports that neighbors heard a ruckus. Instead, as soon as three days after Hester's death, activists launched a full blown campaign denouncing the way the media handled the victim's sexual identity.

On December 1, a meeting was held at the Arlington Street Church to protest the media coverage, and letters demanding an apology continue to stream in to the daily newspapers. Because of what activists call the "infuriatingly disrespectful coverage," a protest will be held outside the Boston Herald at 4 p.m. on December 18.

"We're fed up," explains Ethan Hershman, a transgender activist who spoke vehemently at the December 1 meeting. "There is a definite lack of energy put forth by the media to find out how individuals in the transgender community should be referred to. The fact is, they [the media] just don't give a crap." Hershman adds that groups such as blacks, the homeless, and Native Americans are referred to in the terms they prefer, and the trans-gender community shouldn't be any different.

Indeed, the Boston Globe and the Herald have been put under the political correctness microscope for what critics call their mis-representation of Hester. The Globe referred to her as "a man who sported long braids and preferred women's clothes" and a "party thrower" who "led a double life"; the Herald called her a "transvestite" and "a large man who lived as a woman." Even the prominent local gay newspaper Bay Windows called Hester "a gay man" in it's December 3 issue. Most recently, Channel 5 has been criticized for its coverage of a December 4 vigil at Allston's Model Cafe in which reporters referred to Hester as a transvestite. According to members of the transgender community, such characterizations are way off base when it comes to describing someone like Hester.

"Identity is the key issue here," says Daviko Marcel, executive director of the Transgender Education Network.

"Her identity is the cause of her death." Although there is no evidence proving that Hester was murdered because of her sexual identity, as Marcel and many others believe, the police are not ruling it out. (It is also possible that the murder was a domestic dispute or a trick gone bad; Hester worked as an escort.) Marcel concedes that the community's focus in the crime's aftermath should be on solving the murder. But, he emphasizes, "The use of the proper pronoun is very important because it establishes what the person's self-perception is."

Rita at the beach

Transgender, Marcel explains, is an umbrella term used to describe a man living as a woman or a woman living as a man. But transvestites and transsexuals, he says, are very different from one another, and a person in either group may or may not be gay.

"For instance, RuPaul has no intention of having a [sex change] operation, "says Marcel. "He would tell you he doesn't feel like a woman. He's an entertainer."

Hannah Doress, founder of the promotions firm Hanarchy Now, has led the crusade for proper representation of Hester's identity, sending out daily email messages to people on her firm's mailing list reporting the latest on the murder and decrying the "troubling media coverage."

"The recent media coverage is creating a climate of extreme misunderstanding of transexuals," says Doress. "I'm not transsexual. This isn't a personal crusade. Rita's identity is being disrespected. Her murder was a hate crime, and that hate comes out of all the prejudices society has about transgender people. And those prejudices often come from the perception mass media creates of these people."

Some of Hester's friends see things differently. How she is referred to, they say, isn't as important as the unsolved murder and the fear it has created within the transgender community. Hester's death was the fourth local murder involving a transgender victim 'in as many years, and the flap over the media's loose use of he and she, they say, misses the point.

Evian Waters, a 27 year-old "illusionist" female impersonator living in Allston, had been a close friend of Hester's since Hester moved to Boston from Connecticut in 1988. "She was like my big sister," says Waters, who spoke to Hester on the phone just two hours before the fatal attack.

"I MC a show at Chaps every Wednesday, and twice a month she was my guest," explains Waters. "She was an incredible dancer, and she had a beautiful voice, too." The Friday night before Hester died, she accompanied Waters to Jacques Cabaret and the Kells a bar where Waters says, everyone knew Hester as "the princess of Allston."

"We came back here to my house, ate pizza, watched a video, and played Jenga,'" remembers Waters. "And we made plans to go to Silhouettes [a Brighton bar] on Saturday night to play pool." But on Saturday after-noon, Hester called Waters to change plans. Hester wanted to play pool earlier because she had made plans to watch television with another friend that night.

"She decided to go to Silhouettes alone," Waters says, his voice dropping to a near whisper. "I decided to stay home and make dinner." Some say Hester had an altercation with a man at the bar who followed her out when she left. And still others report that Hester went from Silhouettes to the Kells before going home. According to neighbors, two men were seen coming out the back door of Hester's apartment later that night. The only thing that is certain is that at or around 6:15 p.m., according to police, Hester was stabbed 25 times and left to die in a pool of blood.

"Out of respect, [the media] should have identified her properly," says Waters. "But I don't care about the press. That's not the issue. The real issue is that she's dead, and where is her killer?"

Jeff Epperly, the editor of Bay Windows, says that he, too, believes the main issue is that someone was brutally murdered. "If we were writing a feature piece, we would go with [the gender identification] the subject wanted," explains Epperly. "But this is the news, and we have to deal with the facts. And the fact, according to police records, is that the victim was biologically a man."

Epperly adds that in some cases when he has asked transgender individuals to identify their sex, they can't. "In fact, they say categories aren't important," he says. "So this whole thing is very puzzling to me."

"The media coverage is a very small issue," agrees Zola, a drag queen who works at Chaps and met Hester in the mid'80s.They worked together as singers and often discussed Hester's trips to Greece and Germany, where she performed. "The fact that she was murdered is the most important issue," says Zola. "[How she is identified] shouldn't be the concern right now. It should be an afterthought."

What's really missing, says Zola, is the celebration of Rita Hester as a person who made the choice to live as a woman even if it contributed to her death. "She loved music and dancing and, unlike many trans-sexuals, she wasn't afraid to go to straight bars and clubs to have fun," recalls Brenda Wynne, who was supposed to see Hester the night of the murder. "Everything she did and everything she wore was extravagantly wonderful and no newspaper can take that away if we don't let them." Δ

This article originally appeared in the Cityscape section of the Dec. 10-17 Boston Phoenix, 1998 issue.

THE POWER OF LANGUAGE: HAVE WE LEARNED NOTHING FROM HISTORY?

Victims of hate crimes, because of their color, class, sexual orientation and religion, know that the media's treatment of these crimes can fuel the fires of hatred and injustice.

DAVIKO MARCEL
Director, Transgender Education Network (TEN) in Boston, MA

TO THOSE WHO MINIMIZE THE POWER OF LANGUAGE.

Under the guise of covering Rita Hester's murder, the Boston Phoenix has gone to press with an article that questions the transgender com-munity's motive for calling the "press" to be accountable for its reporting. In the current issue of the Boston Phoenix we are questioned for questioning the language of the media. It is obvious that Sarah McNaught (the reporter) did not get it. She poses the question "Is Rita Hester's murder being eclipsed by the transgender community's grammatical agenda?" I find it 'interesting that she has chosen this angle to criticize the activists as being driven by "grammatical agenda". It was these very same activists who called for a vigil planning meeting and organized the vigil in memory of Rita's death that are now being criticized by the Bay Windows and the Boston Phoenix. It is these very same activists who work day in and day out on many trans issues that McNaught and her publishers never cover. And now just to get a story, she is attempting to criticize the hard work we do everyday to help our community obtain those basic human rights. I came to work the day after Rita's vigil and received a call from a black identified transsexual woman who told me she had just received a hate letter threatening her life at the shelter. This woman works two jobs and still has to live in a shelter. These are the stories and the lives that I work with on a daily basis. I am working with a population that has no civil rights to health care, to housing, to employment or to education and if that is not enough; their lives are being threatened everyday. So I find it disgraceful that those who make a living parasitically critique people who do this work.

But let me say a few words about the "grammatical agenda". Is it merely "grammatical agenda" when we use terms such as AfroAmerican, Latino, or Native American? This country has a tradition, press and media included, of using terms known to denigrate, provoke, and minimize those people who have less power. In California the terms "wetback" and "spic" were used to describe Mexican Americans in the press. If the transgender community has a "grammatical agenda", then let us not forget that such agendas were also responsible for changing peoples attitudes toward using words such as kike, gook, chink or the "N[igger]. Presently, these terms are considered serious and slanderous against this country's rich diversity of people.

Those victims of hate crimes, because of their color, class, gender, sexual orientation and religion, know that the media's treatment can fuel the fires of hatred and intolerance. For example, the portrayal of Jews in Nazi Germany by the German press fueled hatred and isolated a segment of the German population by casting them into caricatures. This practice preceded the opening of the death camps. Transgenders and trans- sexuals are targets for media caricatures which first undress them, i.e. deny the reality of their external appearance, and then reduce their

gender to their sexual parts. Again, as we think about past murders, Brandon Teena was first raped and then brutally killed. There is a long history of essentializing and reducing the transgender/transsexual person into a non-being, whose gender is everyone else's property.

I am outraged that McNaught has reduced our concern about media misrepresentation to simply a grammatical issue. Some have the luxury to have language on their side. But when one has experienced the violence of language and how language can be taken from you and how language can contribute to someone's death, then it is not simply an issue of grammar. I am a first generation Mexican American born in California. I know what language can do to empower or disempower a whole race of people. I know what it is to feel safe by not speaking your cultural language in public. Gender identity is the same, in that there is no protection under the law if one identifies as transgender or trans-sexual. If you speak aloud about the reality of your life you may be silenced. Transgenders and trans-sexuals are ostracized for their difference and have no legal recourse for being denied the ability to earn a living or keep a roof over their heads.

Unlike those in the Boston Globe, Boston Herald and Boston Phoenix and Bay Windows, many in the trans community directly feel the loss of four black transsexuals who were murdered in the last four years. All have taken place in the Greater Boston area. As for those friends and personal supporters of Rita, who did not actively participate in addressing the media coverage, that does not imply that they have no concerns about the press. Their thoughts are with her on a personal level. And those of us who do question the "press" are now receiving a backlash for speaking out for ourselves and not quietly letting the media continue abusing the Trans community in the press. It is not impossible to mourn the death and loss of an individual and simultanously be concerned about the foul portrayal of her very identity.

Currently, local Boston articles, like this one from the Phoenix and the Bay Windows, are attempting to create a division within the community that does not exist. We mourn and we act. We act swiftly to address the injustices done by anyone who hopes to sell stories about our friends who have been murdered. Δ

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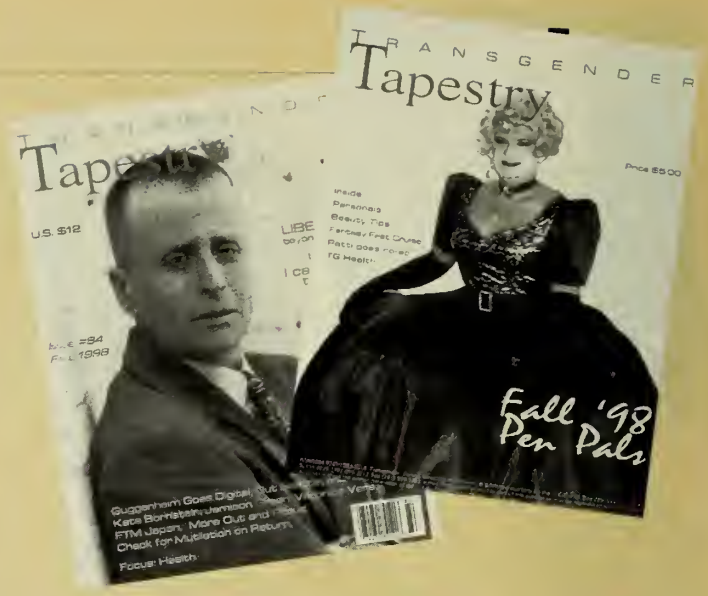

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YOU'RE NOT ALONE ANYMORE!

On The Edge Of Revolution

So, when you woke up that morning and discovered that you were transgendered, I hope you realized it was a good thing. It's time to be proud of yourselves and its time to embrace your comrades, all of them.

MIQQI ALICIA GILBERT, PH.D.

Many of us who belong to local CD and TG clubs like my own Toronto club Xpressions are in middle age, and have been cross dressing for a very long time, the majority since we were little. Most of that time has been very solitary and isolating. Dressing back then frequently meant hiding in your house during those precious hours when you were alone, and digging out the green garbage bag in which you hid your special things. You were always tense because you had to have one eye open and one ear cocked for sounds of an unexpected return. And we all remember the absolute chill of terror when a canvasser would knock on the door and you'd have to play possum.

Slowly, over the years, one by one we found each other. Somehow you discovered a club or a venue where you could find others who shared your interest and understood your compulsion. From them and with them you found support, comfort and growth. You were suddenly not alone, suddenly not the only man in the world who wore women's clothing and found it pleasurable and arousing. Suddenly you could share and become part of that odd and wonderful sisterhood that is the cross dressing community. But most of all, you finally had the opportunity to grow.

Growth as a cross dresser, means several things. First, it means learning about "stuff", the stuff we never had access to as youngsters because we had to pretend that we were really regular boys. But when you first become involved with a club that all changes. For the first time you can learn about the right clothes to wear on different occasions, what styles suit us gals best, and the realities of women-ness that go beyond and beneath heels and hose. In a club you can ask questions, pay attention to subtle (or not so subtle) suggestions, talk with more experienced members who seem to have it all together.

There is more than learning how to dress right. Growth means learning to give as well as to take. It means learning how to support and give love to others like ourselves, to recognize ourselves as part of a community with some who are less fortunate, some who have a harder row to hoe, and some who need more understanding than others. Growth means learning to help understand each other, learning to live with our gender euphoria, learning to overcome shame and guilt and proudly declare, "This is who and what I am." When we take these further steps, go beyond the thrill of satin and the joy of silk, we become able to grow as persons by increasingly integrating our parts, feminine, masculine and all stops in between.

Our clubs, our sisters, our magazines, our events, help us do this. Your involvement means that you are willing to peek beyond the pink camisole into some realities and possibilities that were not previously part of your purview. By finding the community to which you rightly belong you suddenly found yourself involved in far more than you ever anticipated. By becoming thoughtful, reflective, and letting your sensitivity and intelligence explore beyond the fetishistic limits of your activities new worlds opened up. This is more than you expected, and it is no accident.

We are on the edge of a revolution: One day you were a cross dresser, then you went to bed, woke up and found out you're transgendered. How'd that happen? What does that mean? It means that in some way you challenge the gender rules of our society. You bend them, violate them, twist them, taunt them, and sometimes downright mutilate them. These are very old and sacred rules that insist that there are only two genders and that they are completely in sync with the two biological sexes: Males are men and females are women, and the occasional in-between can be quickly surgically repaired. When you challenge these rules by sometimes or all the time crossing over from your birth-designat-

New York City March
For Matthew Shepard.

ed gender to another that you choose or self-identify with, you become a gender outlaw, a sex category transgressor, a rebel.

And because of that you are both admired and feared. You are both proud and frightened. Being a rebel has its rewards, you know you are different, that your life is more interesting and varied than the masses who tow the line and never experiment or change. But it also includes stresses that range from family difficulties, to the fear of discovery for those who are closeted. It can also be dangerous.

Everyone has heard about the cruel and tragic murder of Matthew Shepard, a gay university student. The sick and frightened people who attacked him may well have done so had he been a crossdresser; they very likely would not have cared what sort of a rebel he was. As an outlaw you need to know that you share a lot with all the other groups who push and violate the boundaries and limits society places on us. That is why you need to pay attention when something like the Matthew Shepherd case occurs. But you also need to know your own martyrs, most recently Brandon Teena and Tyra Hunter to name a few in a line that goes back well before Joan d'Arc.

They all died because they were transgendered. No one cared whether or not they were heterosexual, no one cared if they were out for one evening or lived full time, whether they were TS or CD or TG. It could have been one of us, it could have been you. That's where the need for solidarity comes from.

Things are changing for the better. In many places it is illegal to harass someone for their gender choice, to kick them out of an apartment or fire them from a job. In Ontario, the home of Xpressions, the Ontario Human Rights Commission has researchers who are working to protect all of us with changes in legislation specifically identifying gender diversity as well as sexual diversity. Transgenderism is an issue in many locations, the "T" is being added to a multitude of GBL (Gay, Bisexual and Lesbian) organizations that have previously been dedicated exclusively to gays, lesbians and bisexuals

We are in the media, appearing on talk shows, being the subject of documentaries, being presented (occasionally) in a realistic way in television and film stories. This exposure leads to de-sensitization, to normalization, to people being familiar with our lives and desires. To people being aware that while we might be different, we're essentially harmless.

Harmless except for how we make lines that many people think are straight and narrow fuzzy and hard to define, that's what scares them about us. We shake up their ideas, we mess with their heads. We undermine assumptions about gender and sex that are at the very heart of the world's system for categorizing, identifying, and controlling people.

Some of you reading this might want to say, this has nothing to do with me. I'm "just a crossdresser" and I do this for fun, as a hobby, as my artifice, my masquerade. I'm not part of some worldwide movement. But, like it or not, you are. Because every time you put on a dress, makeup or a pair of panties, you are breaking the rules, crossing that boundary, walking on the wild side. You become the living proof that what many people think is fixed and rigid is really flexible and soft.

Whenever you dress, buy a gender magazine, attend a club meeting, shop in the women's department, you join a long tradition of people who have refused the tiny little cubicles to which they were assigned. Sure, you may not want an operation, you may not want to live full time, you may only want to change your body temporarily with corsets and makeup. But when you do, you become part of the movement that is defying the gender system as it currently exists and ever so slightly adding to its demise.

We are on the edge of a revolution, and like it or not you are one of the soldiers in the transgender army. Your comrades are in your club, at your meetings, on the web and out on the streets. They are cross dressers, drag queens, transsexuals, both male to female and female to male. They are effeminate men and butch women, they are lesbians and homosexuals who refuse to look like models for Vogue or GQ.

Your comrades include everyone who is harassed, scolded, beaten and murdered because they do not play by the rules we were taught from birth. Your comrades include everyone who ever balked at becoming a good little boy because that meant never being a good little girl. Your comrades include everyone who got into trouble for playing with the wrong toys, watching wistfully when the boys played rough or the girls played house. The call is out, we are on the march, and like it or not the revolution is starting and you're drafted.

And it's a damn good revolution to be involved in because it increases individual freedom, maximizes personal choice, and undermines assumptions based on sexism, homophobia, and rigid thinking. Who knows, maybe some day we'll really see the time when we can wear whatever we choose, live however we like, and make up rules that are for us, not for them.

So, when you woke up that morning and discovered that you were transgendered, I hope you realized that it was a good thing. I hope you embraced and worked to understand its significance. It's time to be proud of yourselves, and it's time to embrace your comrades, all of them. It's time for the revolution to begin. Δ

[This article is adapted from notes for a talk given at the 4th Annual Xpressions AGM, on Sunday 15 November 1998, in Toronto, Canada, on the occasion of my stepping down from my term as Charlady (president).]

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making faces

Photo of
Lenny Pinna (left dressed in character)
and Christine Howey (right)

Photo Anne [illegible]

MAKING FACES

In 'Making Faces,' a bold and brilliant play by transsexual playwright Christine Howey, we are told that "changing your sex is not as hard as changing your mind."

VERONICA VERA

Photos: Mariette Pathy Allen

This autobiographical work is the story of Christine's evolution from Richard, though the main character is named, oh so appropriately, Peter. How could they name me after that...thing?! wails the infant Peter. We see the newborn Peter, lying on his back and feeling like a girl, speaking to us with very grown up thoughts. We feel the shock along with him as he recalls seeing his penis sprinkle the air with his first pee. "Where the heck did that stream come from?" he asks, still adjusting to the news that, to his surprise and profound disappointment, he was born a boy.

The entire show is performed by one actor, Lenny Pinna, and he is truly gifted. The play itself is a masterpiece, showing us a range of emotions--not merely superficial but deep, honest emotions. We sympathize with young Peter who feels like a liar when he plays baseball with his father. He wants to throw overhand and limpwristed, like a girl, but instead overcompensates with a stinging delivery into his dad's mitt. Yet, that same Peter (as a grown man) makes us angry when his wife invites him to bed and, to avoid intimate contact, he cuts her to the quick with a comment about her weight.

Christine Howey

Peter is even afraid to hug his three-year-old daughter Suzanne. He fears if he acts like a daddy he will lose his real self, the self he has always felt as a female. Later, when Peter finally screws up his courage and tells his daughter how he feels and that he is about to transition to a woman, we can understand and even side with the teenage girl as she screams, "It's all about you, it's always been about you!"

Though *Making Faces* is the story of a person who eventually chooses sex reassignment surgery, you do not have to be transsexual to identify with our heroine (let's call her a shero). There is a hilarious and poignant scene when Peter, now divorced, decides to go to K-Mart because he needs a potholder. He decides he is going to let himself pick out the potholder he really wants, one that will show the person he feels himself to be. It turns out to be a flowered potholder, but it takes him two hours to allow himself to reach for it and put it in his shopping cart, a cart which he then fills with manly products he doesn't need from the automotive section. As he approaches the checkout, he's composing excuses for the cashier: "You see, my wife's home sick with the flu and I think she'd pick out the flowered potholder."

One of my favorite characters in the play is Dolly, a drag queen artiste whom Peter meets when, as a young man, he travels to San Francisco and heads straight for Finnocio's, the legendary drag performance bar. She offers Peter lots of homespun advice, in one instance warning him to stay away from crossdresser clubs where people talk and try to discover who they really are:

"Girl, all that matters is what you do, you can figure out who you are later. For happenstance, when I stroke Carlito's thigh my special way and he gets a chubby, I know who I am!"

Another great scene is the CD support group meeting led by Steve...or Stephanie. The group's main order of business on this night is: who's going to bring the meat to the next meeting. "It can be as simple as hot dogs", Stephanie pleads, "do I have a volunteer?" No response. "Meatballs...it can be meatballs. Or hamburgers. Oh, I see a hand! Uhh, thanks Marlene, but I think the wives should sit this one out. You gals are always bringing the food, right?" Then Stephanie glares at the crossdressers: And since we're dressed like women I think we should act like women and not be afraid of bringing the meat!" If you have ever been to a support group or read a bulletin, you will note, as I have, that the menu always seems to be a prime topic on the agenda.

'Making Faces' ran for only two weeks in Manhattan as a showcase production, largely with the objective of attracting interest from more established producers so that the play can be moved to a larger theater for a

Photo of Noelle Howey
(daughter on left)
Christine Howey on right.

longer run. Noelle Howey, the real Suzanne, produced. Plans are underway to bring the play to Fantasia Fair's 25 jubilie in Provincetown, MA 2000.

One of the most important messages embodied by this dramatical piece is the idea that, in order to establish a strong relationship with another person, we have to reveal who we really are, in all our uncertainly. You don't have to be transsexual to understand this, you just need to be human. Δ

Veronica Vera is the founder and author of Miss Vera's Finishing School for Boys Who Want To Be Girls, NYC (Main Street Books/Doubleday).

AFTERTHOUGHTS

The freedom to explore the depths of "woman" brought up an enormous connection to the "man" in me. I had to embrace a lot of the insensitive qualities I abhor in real life.

LENNY PINNA
Photos: Mariette Pathy Allen

Since recently portraying the central role of Peter/Rebecca (as well as 25 or so characters) in Christine Howey's one-person play, *Making Faces,* I've been asked a number of questions by audience members from the obvious "How did you memorize all of those lines?" to the astute "Did you model the women characters on the women in your life?" to the curious "Are you a cross-dresser in real life?" or "Are you in the process of changing genders?" Over the years, as I get closer to my true self, I find that my life and my artistic expression are usually dealing with an act of breaking down prevalent gender assumptions.

I question myself with a line from the play which for me was central to performing the role, "Where does theatrical technique stop and the actual person begin? Or are they the same?"

Characteristically, I answer most questions which imply a seemingly black/white dichotomy with a typical shade of gray response. So here goes:

I consider myself a spiritual being with, paradoxically, an old soul and a youthful vitality. Regarding the central gender question, I believe in the biblical notion that there is neither male nor female in the spiritual realm. For some reason, energies or impulses have come to be assigned a "masculine" or "feminine" label. These labeled energies have more often been assigned to an even more specific physical body so that masculine is most associated with the male body (having a penis) and the "feminine" is most associated with the female body (having a vagina). Thus a spiritual being is assigned it's first costume for the stage of life.

So then we can talk about the next layer of coverup. "Do clothes make the man?--or woman?" Maybe an image, but hardly an essence. Why do men in some countries or cultures wear skirts or tunics or flowing fabrics or jewelry or make-up? Why do women have the tacit approval of society to have the option of wearing pants or dresses and men don't? So am I a cross dresser for the occasional times I've gone to parties with a provocative dress, skirt, blouse or pumps? What does it mean that when doing so, I always let my very hairy chest show?--or when I put on mascara and lip stick and not even attempt to cover my permanent 5 o-clock shadow? What did it mean when I worked with theatre artists from India for six months and basically wore a mundi (a wrap-around skirt) most of the time? Is this connected to my childhood when I spent countless hours making women's hairdos out of my wet towels (which we incorporated into my performance)? or what about in first grade when I had to bring in a shoe for the "Cobbler's song" which we sang on stage for an assembly. I was well-aware that I was the only boy with a woman's shoe--my mother's black patent leather spiked heel!

Growing up close to my mother, she told me numerous times that in her younger years everyone said she looked like Elizabeth Taylor. Consequently, my mother wore a lot of purple. Was it acting technique when I picked out the wigs for the show that made me feel as if I were Elizabeth Taylor? Imagine my surprise (and delight) when the costume designer dressed me in purple for the final fully expressed costume. I was living out my mother's fantasy! Not to mention my theatrical fantasies of Liz Taylor. My white satin one piece undergarment made me feel like a combination of Liz in her white swimsuit in *Suddenly Last Summer* and her voluptuous white slip in *Cat on a-Hot Tin Roof.*

I took the opportunity to wax my back for the show because I disliked my back hair ever since it started growing at age 25. I trimmed my chest hair reluctantly and did not shave my legs despite the playwright telling me how good it would feel. I chose to wear several pair of tights and nylons.

Many people were impressed with my ability to transform so truthfully into a woman and play a range of women characters. I was equally, if not more surprised, that I could play so many male and even macho guys. The freedom to explore the depths of "woman" brought up an enormous connection to the "man" in me. I had to embrace a lot of the aggressive, competitive, insensitive qualities (which I associate with negative male-assigned energies) which I abhor in real life. I found an inner strength through both the male and female energies, allowing me to ultimately create Rebecca, a character who achieves a healthy balance as a self-assured, self-expressed human being--the goal to which I aspire in my real life. This role came into my life at the right time. While expressing many parts of my being, it helped me to further solidify my being. My life and my performance were mutually enhanced

Theatrically, I know that I was able to bring a lot to the role. My years of training and experience as an actor,

dancer, director, playwright, dramaturg, puppeteer (both in Western and Eastern performance traditions) allowed me to create many moments detailed, physically, emotionally, psychologically, spiritually. I taught acting and directing at Kent State University in Ohio, giving me a good foundation for the acting teacher/classroom metaphor in the play. So at moments in the play, especially when directly speaking to the audience, I knew that I could not tell whether it was the character speaking or if I was truly speaking. The communication between myself and the audience was real. As I looked directly into the eyes of the audience and they looked into mine, we caught a glimpse of each other with our masks off.

At the end of the play, the audiences usually stood, surprisingly in unison in response to the final words of the play, "please, stand and breathe." In that final moment, were we all actors playing our parts with me playing the transformed Rebecca (now an acting teacher) and the audience playing college acting students or were we all just real people sharing a final breath together? Where did theatrical technique stop and our actual selves begin? Or were they the same? Δ

Lenny Pinna as Rebecca

Photo of
Lenny Pinna left
and Christine Howey right.

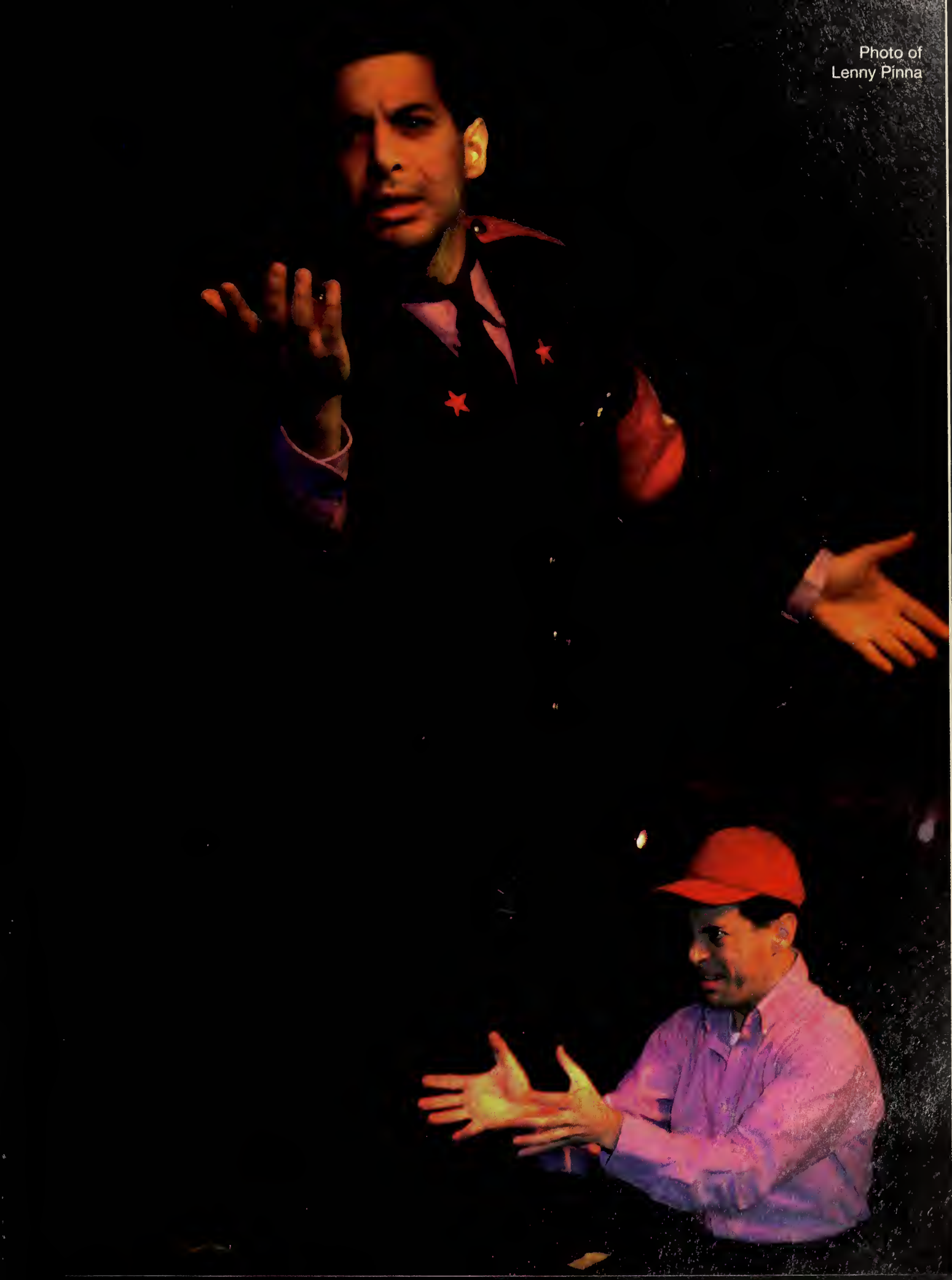

Photo of
Lenny Pinna

Photo of
Lenny Pinna

Remembering Our Dead

A Memorial

REMEMBERING OUR DEAD: BEHIND THE WEBSITE

Is our community's memory so short that the most important benchmarks of recent trans-activism are largely forgotten?

GWENDOLYN SMITH

TIME LINE
LATE NOVEMBER, 1998.

Talk in the online chat room, the Gazebo, is moving fast as word comes in about the murder of a transperson in Boston. Local members pass around the Herald and Globe coverage of the case, and one member even speaks of having met the deceased, Rita Hester.

Details trickle in... Rita was a transperson of color... found stabbed in her home... Boston.

I chime in, and say "This reminds me a bit of the deaths of Debra Forte and Chanelle Pickett."

I am amazed by the reply: "Who were Debra Forte and Chanelle Pickett?"

After passing along all that I could recall off the top of my head on these cases, I stop and think: is our community's memory so short that one of the more important benchmarks of recent trans-activism, from less than a handful of years before, is largely forgotten?

From that night on, I begin to look for all the people we have forgotten, bearing in mind the George Santayana quote: "Those who cannot remember the past are doomed to repeat it." I begin to wonder how long it would be before we as a community will mourn another Brandon, or another Tyra Hunter.

We are repeating, and I want to see it stop. I want to make sure we remember.

I turned all the information I discovered into a website, called "Remembering Our Dead." *(www.gender.org/remember)* It is a World Wide Web-based collection of over one hundred names. In this project, I am attempting to provide a way to preserve the memories of those who have fallen along the way, as well as make a statement about these human beings who were treated as something much less than that.

The choice of the World Wide Web as a medium was an easy one: I have been involved in the online world since 1993, starting as a chat host on America Online (AOL), then becoming the coordinator of the Transgender Community Forum on AOL. Once the World Wide Web came into prominence, I began to create on it as well, doing a number of transgender community and personal projects.

Stylistically, I chose a very simple approach, based liberally on the Vietnam War Memorial. Too much "flash" seemed inappropriate to this site. Each name is set in white against a dark background, each a victim of trans-based hatred or prejudice. If available, a photo of the victim is included, and a story about the person's life and death.

MID-JANUARY, 1999.

I start researching the case of Steven Wilson, a 9-year-old in Middletown, Delaware, who was raped, then killed, by Lamont Harden, a 15-year-old neighbor boy. What did Steven do to deserve this? He liked to play with Barbie dolls, and other so-called "girls' toys."

I freeze in front of my computer, far away, then after a pause touch my fingers to my lips, and place them on his name, on the computer screen.

I can feel for Steven Wilson. I used to play with "girls' toys" as well, and I was taunted for it. When I was around Steven's age, I too was raped by an older boy.

I lived -- Steven Wilson died -- but we are kin.

Initially I envisioned a small website with no more than a handful of names on it. As I began to research the project, however, the number of cases that came to light, and the project itself, grew.

The result of this research was staggering and overwhelming. It is hard to read any of these tales without personalizing the experience, to an extent. I've always been a very empathic person, and some of these cases did exact a personal toll.

Other tales had their own ways of relating to me. So many of these stories, in the way the media chose to relate them, told me that after death I would be repeatedly called by a name that means nothing to me and be assigned pronouns that I have no purchase in. I would be a "man dressed in women's clothes", or worse, an "it": deprived of any sort of identity to call my own. Of course, the media hasn't been the only one to dehumanize: the police, healthcare providers, the predators, and even the

I lived -- Steven Wilson died -- but we are kin.

families of the victims often participate in this as well. Take the death of David McLaughlin, a "transvestite hooker" who was stabbed to death in Syracuse, New York in October of 1986. In arguing the case against Roland Patnode, McLaughlin's killer, attorney James Meggesto said, "the victim's lifestyle brought this confrontation to the forefront." Patnode was acquitted of murder, and found guilty of the lesser crime of second-degree manslaughter.

Yet this is not that uncommon. Similar things can be found in the defenses of William Palmer and Michael Thompson, the murderers of Chanelle Pickett and Debra Forte, respectively. I would go so far as to speculate that similar things will be said in the case of Christopher Joseph Lopez, accused murderer of Chanel Chandler, and whenever (if ever) a suspect is discovered in the murder of Rita Hester.

Equally disturbing was the level of violence in these deaths. It is rare for us to be killed quickly: we are stabbed multiple times (up to 120 times, as seen in one case from Concord, California), or beaten to death, or shot execution style. The savagery evident in these cases is appalling.

One such case is that of Christian Paige, killed in Chicago in 1996. She was brutally beaten about the head and ears, then strangled, stabbed deeply in her chest and breast area between 15 and 2 dozen times, and finally burned. Another is Chrissey Johnson of Baltimore, who was found by police naked, with her feet tied together. She was stabbed at least 15 times and had been thrown from the second floor of her apartment to the first.

It is almost as if a "mere killing" is not enough. We need to be obliterated, destroyed.

Early February, 1999.

I decide that the site -- 88 names at that point -- is ready to be released to the public. A friend of mine writes up a press release, and we start contacting friends, media, and other websites that may be interested in the site. Nancy Nangeroni speaks about the site on GenderTalk.

Overnight, the site is swamped with visitors, and my mailbox begins to fill with responses to the site. Of them, there are some comments that stay with me, and always will.

"I have always told my 'significant other' that 'no one cries for dead transgenders.' Nice to be proved at least partially wrong."

"I sent a link out to a number of people who have been growing tired of my efforts to educate about TG/TS issues in hopes to rattle them down to their souls so that they may realize I am not just full of hot air."

More haunting are those notes where someone contacts me to tell me about the passing of a friend of theirs...

Most of my initial research came from internet editions of newspapers, and some of my own collection of transgendered publications from the last five or so years. This was further augmented by information collected by Dallas Denny of the American Educational Gender Information Service (AEGIS) in Atlanta, Georgia.

These sources, however, only took me so far. I turned to the Gay and Lesbian Historical Society of Northern California, which houses a sizable collection of materials. This source, which includes issues of DRAG, a magazine from the 1970s, greatly increased both the number of individuals presented, and the information that I had on other cases.

Since the launch of the site, I have also gotten in contact with individuals who have lost friends and family and are willing to talk to me about it. I will then do some fact checking with local newspapers and such, or go into Social Security databases to double-check their information. Sometimes that can be a bit of a chore that involves a lot of hunting: police records are often nonexistent or incomplete, Social Security records may not exist, or may not have names that match those for which the person was known, and some media reports are woefully lacking in content.

Others have chosen instead to provide their writing talents to the site, including the likes of C. Jacob Hale, Leslie Feinberg, Patricia Nell Warren, and others. Although there are still stories to tell, those that are there give a greater glimpse into the lives of those whom we have lost.

As one of the writers, Katrina C. Rose, said to me, "I'd be lying if I said that participation in this project wasn't a form of therapy for me. Some of the recent deaths have made me angry, sad and everything in between. I can do nothing to bring these victims back to life, the lives that were stolen from them but I can do what I can to make sure that they are not forgotten."

"Equally disturbing was the level of violence in these deaths.... The savagery evident in these cases is appalling."

For others, such as Donna Cartwright, "The website project, and similar efforts elsewhere like the Speakout Against Trans Violence in New York City March 4, have encouraged me and others to dig into our own painful memories and bring old wounds and hurts into the light. At the latter event, I talked publicly for the first time of being assaulted by police officers in Baltimore, Md., 24 years ago, an experience that marked me for the rest of my life."

cont. page 67

REMEMBERING

Edna Brown
Location: Atlanta, Georgia
Cause: Shot to death
Died: Dec. 24, 1990

Cynthia Coffman
Location: Nashville, TN
Cause: Shot to death
Died: 1978

Jean (Woodrow) Powell
Location: Atlanta, Georgia
Cause: Shot in the back
Died: November 8, 1991

Lynn Therrett
Location: San Francisco, CA
Cause: Murdered
Died: October, 1991

Brandon, Teena
Location: Humboldt, NE
Cause: Shot to death, then stabbed.
Died: December 31, 1993

Marsha P. Johnson
Location: New York City, NY
Cause: Drowned
Died: July 6, 1992

Unnamed transgendered person
Location: Madrid, Spain
Cause: Murdered
Died: 1997

Fitzroy "Jamaica" Green
Location: New York City, NY
Cause: Stabbed multiple times.
Died: August 18, 1998

Harold Draper
Location: Paterson, NJ
Cause: Multiple stab wounds.
Died: May 30, 1992

Robert Woelfel
Location: Wisconsin
Cause: Shot twice by a shotgun.
Died: 1992

Terrie Ladwig
Location: Concord, California
Cause: Strangled
Died: December, 1994

Johanna Langer
Location: Concord, California
Cause: Stabbed 120 times.
Died: January 2, 1994

Diane Ferrera
Location: Unknown
Cause: Murdered by her husband.
Died: 1982 (?)

Deanna Wilkinson
Location: Toronto, Ontario
Cause: Shot in the back of the head
Died: May 20, 1996

Keoudorn Phothisane
Location: Wirth Park, MN
Cause: Blunt force injuries to the neck & head. Then the body had been burned
Died: July 20, 1996

Kristi Independence Kelly
Location: California
Cause: Died in a plane crash:
Died: 1980

Carlos Santana
Location: Oceanside, CA
Cause: Shot to death
Died: December 10, 1990
December 17, 1990

Jody Susan Ford
Location: Birmingham, AL
Cause: Shot with a shotgun
Died: 1977

Unknown Partially Crossdressed Male
Location: Philadelphia, PA
Cause: Shot in the head
Died: 1995

Bennie "Benderella"
Location: Mt Tahoma, South of Tacoma, Washington
Cause: Murdered
Died: 1982 (?)

Robert Gillade
Location: Vancouver, BC, Can.
Cause: Murdered
Died: September 1, 1995

David F. McLaughlin
Location: Syracuse, New York
Cause: Beaten then stabbed twice in the neck & once in the back.
Died: October 1, 1986

Tyra Hunter
Location: Washington, D.C.
Cause: Received inadequate care from D.C. general hospital, & from the medical team on scene of the accident.
Died: August 8, 1995

Felicia Coffman
Location: Nashville, TN
Cause: Shot to death
Died:1978

Unidentified crossdressed male
Location: Atlanta, Georgia
Cause: Shot to death
Died: December 20, 1992

David Perez
Location: San Francisco, CA
Cause: Murdered.
Died: 1991 (?)

Alan Fitzgerald Walker
Location: Fayetteville, AR
Cause: Killed by Adam David Blackford & Yitzak Abba Marta
Died: November, 1996

Jose Angel Osuna
Location: San Diego, CA
Cause: Shot several times in the chest and stomach.
Died: July 2, 1990

Luana (Junior da Silva Lago)
Location: Brazil
Cause:Torshered then drowned by police.
Died: August 4, 1998

Richard Goldman
Location: Chelsea, New York
Cause: Shot & killed by his father.
Died: December, 1991

Thomas Hall
Location: Wahiawa, Hawaii
Cause: Beaten in the head with a brick by U.S. soldier.
Died: August 15, 1996

Chrissey (Marvin) Johnson
Location: Baltimore, Maryland
Cause: Multiple stab wounds
Died: Unknown

Unnamed Transvestite
Location: Guatemala City
Cause: Shot
Died: Feburary 20, 1997

Marcela Arias Rosario
Location: Argentina
Cause: Stabbed
Date of Death: 1997

Larry Lavern Turner
Location: Los Angeles, CA
Cause: Shot by the LAPD
Died: March 7, 1969

Castro Nova Estabon
Location: San Diego, CA
Cause: Shot in the head
Died: June 11, 1990

Venus Xtravaganza
Location: New York, New York
Cause: Murdered
Died: 1989 ?

Lazaro Comesana
Location: Miami, Florida
Cause: Strangled to death
Died: September 17, 1994

Steve Dwayne Garcia
Location: Houston, Texas
Cause: Shot in the shoulder
Died: February 6, 1999

Anna Francisco
Location: Philadelphia, PA
Cause: Stabbed several times in the chest and stomach.
Died: December 22, 1990

Stephan "Stephanie" Chapman
Location: New York, New York
Cause: Gunshot wound to head
Died: December, 1992

Ernest "Ernestine" Murray
Location: Oakland, California
Cause: Shot
Died: March 2, 1981

Huriell "Gypsy" Lockett
(David King)
Location: Atlanta, Georgia
Cause: Shot in the head
Died: October 14, 1991

Harvey Aberles
Location: New York City, NY
Cause: Shot by NYPD
Died: 1975

Anthony Swain
Location: Atlanta, Georgia
Cause: Shot to death
Died: November 8, 1992

Michelle Maree (aka Michelle Hays, Joe Michael Hays)
Location: Memphis, TN
Cause: Shot in the chest
Died: November 5, 1990

Robyn Brown (James Brown)
Location: London, England
Cause: Multiple stab wounds
Died: February 28, 1997

Jae Stevens
Location: San Francisco, CA
Cause: Five stab wounds, three directly to the heart.
Died: June 24, 1974

Mara Duvouw
Location: New York City, NY
Cause: Murdered
Died: 1995

Chanel Chandler
Location: Clovis, California
Cause: Stabbed to death.
Died: September 20, 1998

Mary S.
Location: Boston, MA
Cause: Drowned / Multiple stab wounds
Died: 1993

Maria Conchita Palencia
Location: Guatemala City, MEX
Cause: Murdered
Died: October 2, 1997

Steven Wilson (9 years old)
Location: Middletown, DE
Cause: Raped, hit in the head, and drowned
Died: October, 1995

Robert H. Jones
Location: New Castle, DE
Cause: Stabbed to death.
Died: October 15, 1997

Lisa Black
Location:Toronto,Ontario, Can.
Cause: Blows to the head.
Died: 1987

Karla (Jose´ Alexis Barrahona
Location: El Salvador
Cause: Died from gunshot wounds to the throat & thorax
Died: May 5, 1998

OUR DEAD 1999

GRACIE DETZER (JAMES DETZER)
Location: Edmonton, Al., Can.
Cause: Strangled and drowned in a bathtub.
Died: May 28, 1997

DONALD PIERCE
Location: San Diego, CA
Cause: Run over by a car after fighting with the companion of the car's driver.
Died: September 4, 1990

PEGGY SANTIAGO
Location: South Bronx, NY
Cause: Murdered
Died:1989

JESSY SANTIAGO
Location: South Bronx, NY
Cause: Murdered
Died: February 18, 1992

GRAYCE BAXTER
Location: Toronto,On., Can.
Cause: Choked to death then dismembered the body into several parts with a hacksaw.
Died: December 8, 1992

LYNN MONTANA
Location: PA
Cause: Burn wounds.
Died: Unknown

UNKNOWN MAN WEARING WOMEN'S CLOTHING
Location: Houston, Texas
Cause: Shot in the abdomen.
Died: February 25, 1999

ADELE BAILY
Location: N.E. Victoria, Aust.
Cause: Shot.
Died: 1984

TRACY THOMPSON
(aka Tracy Turner, Billy Joe Turner)
Location: Cordele, Georgia
Cause: Head wounds, caused by a baseball bat.
Died: March 30, 1999

UNIDENTIFIED CROSSDRESSED MALE
Location: New York City, NY
Cause: Puncture wounds over the right eye
Died: Early 1972

UNKNOWN MAN WEARING WIG
Location: Atlanta, Georgia
Cause: Killed by blow to head
Died: October 29, 1991

DERRY GLENN
Location: Atlanta, Georgia
Cause: Shot to death
Died: December 19, 1992

REV. JOHN "GYPSY" PROWETT
Location: Memphis, TN
Cause: Gunshot wound
Died: July 12, 1995

MAXWELL CONFAIT
Location: Catford, England
Cause: Burned alive by three teenagers
Died: April 21, 1972

STELLA ESSIE (JERONE BRENT)
Location: Unknown
Cause of Death: Murdered
Died: October, 1995

JOHN
Location: Desert City, CA
Cause of Death: Shot
Died: October 31, 1986

***RITA HESTER**
Location: Boston, MA
Cause: Multiple stab wounds
Died: November 28, 1998

RENE "MICHELLE" OUELLET
Location: Cape May, NJ
Cause: Strangled
Died: June, 1992

CHRISTIAN PAIGE
Location: Chicago, Illinois
Cause: Beaten about the head & ears, strangled, stabbed deeply in her chest area between 15 & 2 dozen times, then burned.
Died: March 22, 1996

STACEY ESTUPINIAN
Location: Guatemala City
Cause: Murdered
Died: October, 1997

JANICE RICKS
Location: Cleveland, Ohio
Cause: Shot once in the neck and once in the abdomen.
Died: June 13, 1996

MOCHA CELIS
Location: Buenos Aires, Argen.
Cause: Shot twice in the penis, and abandoned in the street.
Died: August 18, 1995

FELIX ABARCA
Location: East County, CA, on Sunrise Highway
Cause: Murdered
Died: November 23, 1990

MONIQUE THOMAS
Location: Boston, MA
Cause: Murdered
Died: September 11, 1998

CARMEN MARIE MONTOYA
Location: Oakland, California
Cause: Multiple blows from a blunt object to her face & head
Died: July 10, 1991

ROBERT EADS
Location: Atlanta, Georgia
Cause: Cancer
Died: January 17, 1999

PATRICK CALVERT
Location: St. Louis, Missouri
Cause: Stabbed
Died: August 7, 1991

ASHLEY-ANN SUMMERS
(Eric Farrow)
Location: Ohio
Cause: Shot
Died: November 20, 1993

GORDON TUCKEY
Location: Sydney, Australia
Cause: Beaten to death
Died: July 1993

RHONDA STAR
(Ronnie Dean Lyles)
Location: Atlanta, Georgia
Cause: Shot to death
Died: October 29, 1991

JAMIE D. FORD
Location: San Diego, CA
Cause: Stabbed
Died: 1973

QUINCY FAVORS TAYLOR
Location: Atlanta, Georgia
Cause: Shot to death
Died: October 11, 1995

CHANELLE PICKETT
Location: Watertown, MA
Cause: Strangled.
Died: November 20, 1995

GIUSEPPE MANDANICI
Location: Sicily, Italy
Cause: Killed by a hit man hired by his father for 700 dollars.
Died: 1993

DEBRA FORTE
Location: Haverhill, MA
Cause: Multiple six inch stab-wounds to the chest & was beaten about the head & shoulders.
Died: May 15, 1995

SIGFRILDA SHANTALL
Pastor Arguelles
Location: Catacamas, Honduras
Cause: Stabbed in the neck
Died: May 15, 1998

CARLA LEIGH SALAZAR
Location: Santa Ana, CA
Cause: Multiple stab wounds
Died: June 28, 1989

CAMERON "TINA" TANNER
Location: San Francisco, CA
Cause: Died as a result of wounds suffered when attacked by two individuals with baseball bats.
Died: April 21, 1992

TASHA DUNN
Location: Tampa, Florida
Cause: Bludgeoned to death
Died: February 14, 1998

VAIN FAYE WILLIAMS
Location: Jersey City, NJ
Cause: Nine stab wounds to back, neck, and chest
Died: December 27,1997

UNKNOWN MAN WEARING A DRESS
Location: Los Angeles, CA
Cause: Multiple gunshot wounds.
Died: February 18, 1991

UNKNOWN TRANSSEXUAL
Location: Quebec, Canada
Cause: Stabbed 121 times.
Died: 1982

SHAWN "JUNIOR" KEEGAN
Location: Toronto, On., Can.
Cause: Shot in the back of the head
Died: May 20, 1996

NIKKI
Location: New York City, NY
Cause: Thrown off roof
Died: Spring of 1976

LAURYN PAIGE
(Donald Scott Fuller)
Location: Austin, Texas
Cause: Stabbed multiple times in the head and torso. A cut on her throat measured 9 inches long and 3 inches wide.
Died: January 9, 1999

RAFAEL SANCHEZ AYALA
Location: San Diego, CA
Cause: Shot in the head
Died: June 11, 1990

WILLIAM BATTLES
Location: South Bronx, NY
Cause: Beat & sexually mutilated by members of a street gang.
Died: 1973

GISELE GAGAI
(Luiz Gastao Pereira Sobrinho)
Location: Curitiba, Brazil
Cause: Shot by a police officer
Died: January 31, 1995

CAM "CAMELLIA" LYMAN
Location: Hopkinton, RI
Cause: Murdered
Died: July, 1987

REGINA HASKINS
Location: New York City, NY
Cause: Shot at least twice, once in the neck and once in the head.
Died: April 4, 1998

LESLIE RE'GEANNE
Location: Chicago, Illinois
Cause: Struck & killed by a car
Died: March 24, 1998

UNKNOWN WHITE MALE WEARING WOMEN'S CLOTHING
Location: Houston, TX
Cause: Shot to Death:
Died: 24 Feb. 1999

IN MEMORY OF STEVEN WILSON

The town went into shock. The perpetrator was not an adult pedophile, or serial killer, but a 15 year old boy who chose rape and murder to humble "the fag".

PATRICIA NELL WARREN

STEVEN WILSON 9 YEARS OLD
Location: Middletown, Delaware
Cause of Death: Raped, hit in the head, and drowned by Lamont Harden.
Date of Death: October, 1995

I want to tell you about a 9-year-old boy named Steven Wilson. Steven lived in Middletown, Delaware. Around the town, little Steven was known as a kid who liked to play with dolls. Other kids teased him and called him "fag." Nobody knows if Steven was really gay. The point is, he was perceived as gay, at the age of 9. Evidently the local school district did little to discourage this kind of harassment. Evidently he had a special problem with the Harden boys across the street. One day in mid-October, the younger Harden boy was teasing him once again. Steven scuffled with him. When Mrs. Harden came out, he was winning, sitting on top of his tormentor and pummeling him and choking him.

A couple of days later, after Steven had been missing, his body was found in a muddy ditch a mile from his house. Steven had been brutally raped, beaten and drowned.

The town went into shock. Even more shocking was this...the perpetrator was not an adult pedophile, or a serial killer. Lamont Harden, the 15-year-old brother of the kid Steven had beaten up, confessed to the deed. Rape and murder was Harden's alleged chosen course, to humble "the fag" who bested his little brother.

The shock in this murder is not merely that it happened but that it got so little media coverage. Today Americans are so driven by the media that we have a national heart attack if a child falls down a well and is rescued after hours of suspense. Indeed, child welfare is an overriding emotional issue. We go into a collective frenzy every time a Susan Smith murders her children. National headlines multiply when a tot is blown away in an L.A. drive-by. TV cameras show us the candles and flowers on a sidewalk where a young person died violently, as a mourning public pays tribute. Yet the Steven Wilson murder has been swallowed up by a strange silence. Why? The reason is clear. Not enough people care. Not enough people are interested in justice for a boy who played with dolls.

Prosecutors are asking that the teenage murderer go to prison for life. But the cold workings of our judicial system will not bring "justice" to Steven Wilson's spirit.

Real justice has to happen in people's hearts. How can a nation do justice to a 9-year-old when so many people are abysmally indifferent to the fact of his violation and murder? All too many Americans feel in their hearts that it is somehow "okay" for a 9-year-old child who played with dolls to be sodomized and beaten to a pulp. The little bastard deserved it. Serves him right.

As long as some influential Americans insist that "justice" is a 3000-year-old list on some stone tablets, with homosexuality chiseled among the capital offenses, there can be no real justice for the Steven Wilsons. As long as some Americans insist that "homosexuality is evil," those citizens will share a collective responsibility for the victims of gay-bashing. Dishonesty about "what the Bible teaches" is a major cause of gay-bashing. Eight of the 10 Commandments call for the death penalty. Death by burning or stoning is mandated for dozens of other "offenses",the list is quite long. To say that these Bible laws are literal truth for America today, is to ensure that violence against gay people of all ages will continue. Most especially, violence against gay youth will continue.

Today, because of this kind of teaching, many Americans remain obsessively hostile to homosexuality. Yet "Biblical crimes" of equal magnitude-like adultery, worshipping another God, not being virgin on your wedding night if you're a girl, swearing, and working on Sunday are no longer punished by death. If tomorrow every state made swearing or adultery a felony punishable by death, we'd have to kill half the country. Any American who insists that our moral law and penal law be based on the Old Testament is asking for a national blood bath. Steven Wilson certainly perished in a blood bath of one.

Paradoxically, a person can be a good Christian without being a homophobe. Why? Because Jesus himself said nothing against homosexuality. This country has a crying, screaming need to acknowledge its national accountability for the violence against gay children. There are too many parents, police, schools, clergy, who not only overlook but encourage the brutalizing of gay youth. Indeed, there are even parents who beat their own children when they learn they are lesbian, gay, bisexual or transgender. One girl I know was assaulted by every member of her family before she was finally flung onto the street... at the age of 13. Even the media and the courts have offered little help.

continued on page 88

THE RECTITUDE OF DEATH

If the negative consequences of social freedom for lesbians, gay men, bisexuals and transgender persons are often similar, the culturally and psychologically constructed origins of violent aggression towards these groups are substantially different.

JODY NORTON

Eastern Michigan University Department of English Language and Literature and Women's Studies Program.

"THEY JUST WANTED TO BEAT HIM UP BAD ENOUGH TO TEACH HIM A LESSON!"

Kristin Price, girlfriend of Aaron McKinney, accused of Matthew Shephard slaying.

In ""The New Gay Struggle," an article in a recent issue of Time on the Matthew Shephard slaying, Richard Lacayo writes: What people mean when they say Matthew Shephard's murder was a lynching is that he was killed to make a point. When he was 21 years old, the world's arguments reached him with deadly force and printed their worst conclusions across him. So he was stretched along a Wyoming fence not just as a dying young man but as a signpost. "When push comes to shove," it says, "this is what we have in mind for gays." (33) It is easy to read the Shephard case as a figure for a generalized societal phobia regarding those whose sexuality and/or gender identity doesn't coincide with dominant culture norms, and for some purposes, the conflation of sexual "difference" and gender "difference" is justified, especially if one traces both homophobia and transphobia to a more inclusive fear and distrust of women. The current laudable, if somewhat uneasy, political coalignment of lesbians, gays, bisexuals, and transgenders makes sense, for the time being, because it allies people who, even though they identify themselves very differently (and not necessarily as members of groups) are often perceived to be, and treated as though they were the same by a substantial, hostile segment of society. Yet if the negative consequences of social fear, for lesbians, gays, bisexuals, and transgenders, are often similar, the culturally and psychologically constructed origins of violent aggression towards these groups are substantially different.

Of course, it is always impossible to provide general theoretical accounts that fully explain the particularities and details of individual cases. Nevertheless, I want to attempt an analysis of fear that will provide a more precise understanding of the differential elements of homophobia, female to male (ftm) transphobia, and male-to-female (mtf) transphobia that mark them, albeit at a certain level of conceptual generality, as distinct phenomena.

The death of Matthew Shephard has created a national sensation primarily because of the media, who presumably foregrounded it for their usual combination of biased and selfserving reasons. Media members' identificatory relations to Shephard, on the axies of class and race, and their calculated assumptions about relative human worth and public sympathy, together with the dramatic elements of the crime, no doubt influenced their decisions to highlight an incident involving a young, white, male, uppermiddle class college student.

Shephard, who may or may not have initiated contact with his two high school dropout assailants, was apparently lured to their truck under the pretense that they were gay, and subsequently robbed and beaten so severely that he died within a few days. If we

File Photo:
Matthew Shepard

SO HE WAS STRETCHED ALONG A WYOMING FENCE NOT JUST AS A DYING YOUNG MAN BUT AS A SIGNPOST.

accept the assertion made by Kristin Price, the girlfriend of Aaron McKinney, that Shephard had approached McKinney earlier in the evening, and had thus "embarrassed him in front of his friends" (Lopez 39), we can speculate that McKinney may have responded in classic homophobic fashion.

First of all, McKinney may have felt threatened by the very fact of having been approached by an apparently gay man (who, in fact, came out to him later on). At one or another unconscious level he may have feared feminization by association, and by role reversal (in straight society, ""men" approach "women'); he may have feared his own gay desire (the

Brandon and his girlfriend. File Photo

basis of the recruitment myth); and he may have feared a generalized, existential infection (the vampire model, the AIDS model) of sin, depravity, and disease.In addition, McKinney may well have felt shamed (I must look like the kind of person that would respond to another man's advances), anxious (perhaps I somehow am the kind of person that would respond to another man's advances), and outraged that Shephard could have the effrontery publicly to "sexually harass"' him, and in doing so, to compromise his masculinity. Conscious repulsion and disgust may have accompanied his fear, and he may have felt the wish to obliterate Shephard as one might want to obliterate a poisonous spider or snake.

Fundamentally, as Eve Sedgwick and others have shown, homophobia is heterosexual panic the fear that the gay, by his very gayness, has the power to compromise the identity of the nongay (or supposedly nongay) male through only so much as the slightest contact visual, discursive, or tactile. That simply sharing the same

Brandon partying with friends.
File Photo

space with a homosexual should be so dangerous is not right, in the minds of men like McKinney. No man worthy of the name should tolerate such a threat.

The case of Brandon Teena, a preoperative ftm transsexual, resembles that of Matthew Shephard in one important way: both were murdered by a pair of under educated young white men with prior criminal involvement. These particular partnerships in crime, indeed, would probably repay extended study, especially as regards the homoerotic bond through which two men ally themselves against samesex sexuality; the mustering, in each case, of a hyperforce far greater than physically necessary to subdue one short, slightly built individual; the need to reflect and legitimize each other's needs for masculine selfesteem, and in doing so, to nurture the will to kill that will establish, definitively, the dominance, and therefore the masculinity, of these queer couples.

The more local psychosocial issues in the Teena case, on the other hand, appear to have been quite different from those that inspired the killing of Matthew Shephard. Tom Nissen and John Lotter perceived Teena, with whom they had been friendly, as having deceived them and others with respect to his "true" sex. Doubly outraged by his denial when confronted, Nissen and Lotter beat and raped him in order to teach him a lesson. Unlike Matthew Shephard, in relation to McKinney and Henderson, Teena did not present a direct threat to Nissen and Lotter's masculinity. Rather, he was perceived to be a woman lying to men (both presumptuous and subversive), while assuming the male prerogative of sexual approach to women. Teena needed to be shown "her" place, punished for her transgressions, and forced to face "the truth" as Nissen and Lotter defined it. Rape was the perfect solution. And when Teena violated a direct order from Nissen and Lotter not to report their actions to the police, murder became the ultimate solution. These struggles to defend male hegemony and privilege, which resonate so clearly for many inhabitants of much more sophisticated social milieus were, almost comically, justified by Nissen and Lotter in part on the grounds that Lana Tisdel and other sometime girlfriends of Teena's needed to be avenged for having "been taken advantage of by a sexual deviate" (Dunne 56).

In the case of Brandon Teena (and by extension, in similar cases), it is not the ego of the individual male that is experienced as at risk, but the ideology of male supremacy (or, in terms that Nissen and Lotter would be more likely to understand, the honor and the rights of men). Teena is subversive of

Tonye Baretto-Neto at the scene of Brandon's murder.
Photo: Mariette Pathy Allen

of that honor and those rights, and when she can't be reformed, she must be eliminated. Not just anybody can be allowed to call themselves a man. It isn't right. From infancy until adulthood, and sometimes throughout life, masculinity is more a reaction than a positive choice. The little boy positions himself by opposing: I am not my mother, I am not a baby, I am not a girl, his unconscious proclaims. (Elizabeth Badinter, XY: On Masculine Identity)

The issues at stake in male relations on both the individual and institutional levels to mtf transgenders are more similar to those surrounding Matthew Shephard, as a gay man, than those affecting Brandon Teena, an ftm transsexual. But here again,there are more differences than similarities, where cultural and psychological symbolic economies intersect.

Consider the following recent news items: Activists from Colectiva Arco Iris (CAI) are calling urgently for help with the plight of trans and gay people in Rosario, Argentina. Every month, over 150 TG people are arrested by the police and typically held under arrest for 20 days in basements, without mattresses or light, where they are abused and raped.... In addition, four TGs have been murdered in the past ten months. (Nangeroni, *Tapestry* 82: 56)

Within a week in October, four TG and/or gay people were murdered in Guatemala City, several of them by expansion bullets. TGs and gays in Guatemala are frightened: "Not being organized, we can't apply to any institution to report they are killing us. Besides, society reacts so intolerantly, that we are frightened," says one anonymous TG. Similar "social cleansings" have been carried out in Brazil, Mexico and Venezuela. TG street children are also targeted in these operations, which are rarely investigated by police and courts, and said by some TG activists to be carried out with their compliance. (Nangeroni, *Tapestry* 82:56)

Tasha Dunn, a 42 year-old sex worker, was found bludgeoned to death this past Valentines Day in a Tampa parking lot. At last report, police had no leads or motive in the case. . . . In a cruel irony, many patrons of sex workers go out of their way to seek a transgender prostitute, but then sometimes wind up beating them and, in too many cases, killing them. While the demand for transgendered sex

Chanelle Pickett

workers remain high [sic], the demand for TG workers in the general workplace often seems nonexistent. (Nangeroni and Ryan, Tapestry 83:10)

Boston was the site of yet another TS murder last November. This one was a strangling. The victim was Chanelle Pickett, a 23 year old person of color. The accused killer, William Palmer, claimed to have brought home what he thought was a woman, and to have strangled her after finding that she "was actually a man.". . . Friends of Chanelle, including Chanelle's twin sister (also TS), stepped forward and spoke out, some telling reporters that they knew that Palmer had known that Chanelle was a TS. By the next day, coverage began reporting that Palmer was an admirer who enjoyed pre op TSs. (Nangeroni, *Tapestry* 75:D3).

Taken together, these accounts, capsular though they are, suggest a pattern of elements, variously related depending on the contingencies of the cultural, political, and social contexts: masculine domination/oppression of gender and sexual "deviants;" male desire for, and participation in, sexual relations with "deviants", sexual, or sexualized, violence (rape, assault); lethal violence (murder, "execution"). How can we begin to explain these effects and their conjunctions, specifically in relation to mtf transgeders?

At the most general level, in a masculinist society, everyone who is not masculine needs to be held in subordination to men. The difference between women and transwomen, especially in contemporary North America, is that transwomen are perceived to be both diseased and immoral. There is no appropriate location for them culturally: they lack legitimacy, absolutely. Consequently, they are open to, and comparatively defenseless against, various forms of disempowerment: invisibility/sensationalization; job discrimination; resultant pressure to participate in illegal activities for economic gain (prostitution, drug sales, theft, which are best understood as constituting primarily exploitation of, rather than exploitation by, transgenders); arrest and harassment; "treatment", and verbal, physical, sexual, and psychological abuse by anyone who has a mind to engage in it.

Transphobia derives its logic, and therefore its rectitude, only from its contextualization within a male dominant society in which gender inequality is woven into the self representational fabric of the culture, and indeed, into its symbolic systems themselves, in-

File Photo.

cluding language. It is because the Bible, the Constitution, conventions of English usage ("man" and "he" as universal signifiers), property laws, voting rights, and so on have, over time, naturalized the subordination of women that male hegemony can seem to be God's will as indeed it is, if God is understood as a figure for the masculine unconscious. But there are psychodynamic phenomena that work symbiotically with the cultural to produce effects more psychically immediate and therefore more directly motivational, with respect to male behaviors towards mtf trangenders.

The originary truth, according to Lacan, is lack, and the originary motivation, desire. In the contemporary United States, the mtf transgender is a particularly charged figure for the heterosexual male because s/he embodies a paralyzing, and vertiginous set of contradictions, within the Freudian /Lacanian paradigm of psychosexual development.

For Freud, and for Lacan in a more specifically gendered way, the (nongay, nontrans) male has two opposing primal aims, to die and to live. To "die" is to resolve anxiety absolutely by a return to nonlife (Freud) or non indviduality (Lacan). To live requires individuation. This, in turn, is determined as separation from the mother enacted principally as an oppositional gendering ("I am not my mother, I am not a baby, I am not a girl" [Badinter 56]); and, eventually, a return to the mother in the form of desire for a woman ("Today, one of the most obvious characteristics of masculinity is heterosexuality" [Badinter 97]). Crucially, however, this is a woman structured, through the traditional conventions of court-ship and marriage, as unequal to her husband. Whereas, as a child, a male is under the control of his mother, as a husband he is (or has been) the dominant party. Insofar as the heterosexual male may find himself attracted to an mtf transgender, he finds himself on the horns of a dilemma: he wants what he both can and can't want if he is to be who he is or isn't. That is, to the extent that s/he is not a woman, his desire is for someone "the same as"' himself, hence homosexual. Consequently, he is not a man, since a man wants that which is different from himselfa woman.

To die is to return to the same with a vengeance. To the extent that the mtf transgender is a woman, s/he represents not only the difference necessary to masculine self determination, but also the uncanny seduction of sameness the desire for a return to the condition of being female, part of the body of the mother. In "The Uncanny," Freud remarks that "Love is homesickness" (245), citing a popular folk saying. He adds, "whenever a man dreams of a place or a country and says to himself, while he is still dreaming, this place is familiar to me, I've been here before," we may interpret the place as being his mother's genitals or her body" ("Uncanny" 245).

But home is a dangerous place for the male, as male. The castrating female, the ogre mother that devours her young these crosscultural fantasy figures depict the feminine as the definitive threat to masculine identity. In the Hindu worship of the Mother Goddess, both sides of the male's ambivalence towards the female are represented. Serena Nanda writes: The mother's overpowering incestuous demands on the son lead him to want to avoid them at all costs, even at the cost of his manhood. But although the rejected mother becomes dangerous, her presence is so necessary that abandonment by her is unthinkable-hence, the worship of the goddes as mother.... This fear of the devouring mother is an important psychodynamic factor in explaining the most extreme devotion and abject submission of the male devotee to the Mother Goddess, a devotion that prominently includes symbolic and as with the hijras, actual castration. (407) The transgender in this instance, the hijra emblemtizes masculine ambivalence towards the feminine, and simultaneously metaphorizes the loss of the phallus (power), a figuration that has meaning in any culture in which power as control is the definitive masculine attribute of the male individual. As I have written elsewhere. When one adds to the mtf transgender's uncanny femininity the general fragility of masculine identity, dependent as it is on the homosocial approval of persons whose own masculinity is always crucially determined by the exclusion of unworthy others, one can begin to understand transphobia as a cultural imperative of immense collective force. (145)

The final uncanniness of the mtf transgender when, as in at least several of the instances reported above, s/he is a born male sexually attracted to males, is that she rememorates the negative oedipal feelings Freud attributes to all (heterosexual) males. In The Ego and the Id Freud speaks, famously, of "the bisexuality originally present in children" (28). He goes on to explain that, a boy has not merely an ambivalent attitude towards his father and an affectionate object choice towards his mother, but at the same time he also behaves like a girl and displays an affectionate feminine attitude to his father and a corresponding jealousy and hostility towards his mother. (28) For Freud, then, the life experience of all males includes being female, being transgendered, and being gay. In addition, the creation of taboos around male same sex and/or crossgender behavior in itself creates contagion, the contagion of the taboo.

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Photo: Mariette Pathy Allen

cally follows transgression of taboos in primitive societies, Freud writes: "Only if the violation of a taboo is not automatically avenged upon the wrong doer does a collective feeling arise among savages that they are all threatened by the outrage; and they thereupon hasten to carry out the omitted punishment themselves." There is no difficulty in explaining the mechanism of this solidarity. What is in question is fear of an infectious example, of the temptation to imitate that is, of the contagious character of taboo. If one person succeeds in gratifying the repressed desire, the same desire is bound to be kindled in all the other members of the community. In order to keep the temptation down, the envied transgressor must be deprived of the fruit of his enterprise; and the punishment will not infrequently give those who carry it out an opportunity of committing the same outrage under color of an act of expiation. This is indeed one of the foundations of the human penal system and it is based, no doubt correctly, on the assumption that the prohibited impulses are present alike in the criminal and in the avenging community. (totem 90)

When one recognizes that the mtf transgender both embodies the complex, contradictory desires of the normative male to fuck and be fucked, to live and to die, and performs the transgression of the cultural taboos established to regulate and repress the thanatic element in those desires, it is easier to comprehend the virulence, and violence, of the individual and institutional response to transgender behavior in many rigidly male dominant societies. The symbolic lives of the men of the culture are at stake, because those lives depend on the denial of the desire that they chastise, on the metonymic body of the transperson.

The rectitude of the killing of mtf transgender in the incidents above, as in countless others, lies in the fact that it is constituted in each case as an act of self-defense: men protecting themselves and/or their societies against a dangerous femininity/ feminization that threatens to strip them of their masculinity to unman them, in a word.

To unman a man is to castrate, to dephallicize, him, and in so doing, to rob him of his power, his dominion, his identity, his very being. Such an assault on the self is "rightly" seen as life threatening, and hence lethal selfdefensive force is justified. The use of lethal force against mtf transgenders is also just in itself, in the logic of patriarchy, since a threat to the integrity of the male person is, in the last instance, a threat to the integrity of the state. The killing of mtf transgenders, then should be understood, from a patriarchal perspective, not as murder, but as execution.

Recovery from the pathological idea that murder is right is a difficult task, because social systems and institutions typically move in the direction of firmer and stricter controls rather than more liberal ones. The aleatory character of the individual in society creates constant stresses on regulations and conventions that depend on a zero degree of variation for maximum efficiency. Yet a recovery from transphobia and a healing of all those affected by it (which is all of us), can take place.

To enable such recovery, we must first of all learn to distinguish danger from difference. To the extent that gender difference is felt as attractive to the masculine self, it will always be experienced as dangerous, so long as sameness is invisible or unacknowledged. We need to learn, and to teach, that men and women (let alone men and transwomen) are much more alike than different. The cultural obsession with reproductive anatomy, and the historical consequences of that obsession, have systematically blinded us to the obvious truth that we are all homo sapiens, with brains and personalities. Pace the Bible, women are more like men than like snakes.

Furthermore, to the extent that sex and gender differences do exist, we need to remind ourselves that the anxiety aroused by these differences may derive rather more from the internal limitations of our constructed (or unconstructed) perspectives than from the external phenomena perceived. Men themselves, after all, even "masculine" men, are scarcely a homogeneous category. The "danger" we feel emanating from a given individual may reflect, as it often does on the axis of race, not the truth of the individual, but the truth of our own lack of confidence.

It is the fate of the conservative to live in fear, because he wishes, always, to limit his experience of the world to that with which he is already familiar. The great cost of allowing this compulsive commitment to the same to rule his choices is that it is difficult or impossible for him to perceive beauty or goodness in the new. For him, the beginning of the world and the end of the world are the same: he is incapable of separating originality from destruction.

It is imperative that people full of fear be helped to learn that losing what they have no right to in the first place, unlimited control over others may not be a bad thing for their souls. And that in any case, differently gendered people are not interested in robbing them of their gender, they simply want to be left alone to enjoy theirs. Recovering from our fear based obsession with difference (and the politics of difference) will further require our willingness to let go our tenacious grasp on boundaries, categories, definitions, and divisions, that is to say, our grasp on reason a false friend if ever there

was one. We may need categories to avoid psychosis (if, indeed, we wish to avoid the kinds of condition of mind that are constructed as psychotic), but then again, it is categories that, on one level, create psychosis. In any event, rigidification of categories is itself a compulsive behavior. Our categorizations need to be flexible, provisional, open, and enabling. A third critical element in our cultural recovery from transphobia, if it is to take place, will be the familiarity, bred of experience, that is currently a central factor in the growing acceptance of lesbians and gays. Coming out has many functions, but one of the most important is that it makes the invisible visible. With visibility alone comes the opportunity to "get to know" a lesbian or gay (or trans) person. And it is "getting to know," of course, that demystifies the monstrous. The fact that a sixteen year old high school junior in my daughter Joselle's government class could say, in the middle of a debate on gay partnerships, "well anyway, we don't have any of those people in Ann Arbor" testifies to the need for breadth of experience if we are to learn anything except additional ignorance.

As a way of concluding with a gesture of familiarization, I want to pass on an anecdote from Thailand, where the term "katoey" applies to a socially accepted class of persons that we would call mtf transgenders: A 16 year old Thai kickboxer has been making big time Bangkok headlines for winning at "one of the world's roughest sports" while wearing full makeup, lipstick, nail polish, and a hairband. "Katoey" (a local term for crossdresser or third sex) Parinya Kiatbusaba plans to spend some of hir prize money on cosmetic surgery....

Katoeys have also earned praise in volleyball, where an all katoey team has been the national champion. In 1996, the Thai national volleyball team's two best players were katoeys, but the volleyball association removed them out of "concern for reactions in international competitions." (Nangeroni and Ryan, *Tapestry* 83: 11) In the following issue of Transgender Tapestry we are told: [Kiatbusaga's] feminine appearance in the ring in this tough sport is causing a sensation in Thailand. I have the body of a great fighter," he says. "But in my heart, I'm a woman.". . .Though Thais on the whole are easygoing about crossdressing, in the rural area where Kiatbusaga grew up, neighborhood kids ridiculed him, luring him into fights. He learned to fight early. "A person would tease me only once,"' he says. (Nangeroni and Ryan, *Tapestry* 84:77) It's comforting to know that there are other contemporary cultures in which rectitude with respect to transgenders is somewhat differently understood. It's also, perhaps, perversely satisfying (albeit to the lingeringly masculine ego, I admit) to know that there's at least one mtf out there who can kick your transphobic butt if you give hir a reason. Δ

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TRANSACTION NEWS

GEORGIA: THE 4TH U.S. MURDER OF A TRANSPERSON THIS YEAR

The Georgia Bureau of Investigation (GBI) revealed April 2 that a fatally bashed transgendered person told investigators before his death that his boyfriend was the assailant, without naming him. The GBI has not yet ruled out the possibility of hate motivation in the attack, although neither anti-trans nor anti-gay bias are recognized under Georgia law.

On March 29 or 30, Tracey Thompson (a.k.a. Billy Joe Turner and Tracey Turner) was repeatedly bashed in the head with a baseball bat, pieces of which were found at the bloody crime scene on a country road in Cordele, about ten miles off Interstate 75. Despite the injuries, Thompson managed to walk a half-mile to a farmhouse for help before collapsing. The couple there believed Thompson to be a woman, based on the flowered shirt Thompson was wearing with jeans, and it became known that Thompson was transgendered only later at a hospital in nearby Albany. Thompson was going in and out of consciousness while being interrogated, lost consciousness before the questioning was completed, and died on March 30.

Thompson, 33, was a resident of Dalton in northern Georgia, far from the southern Georgia site of the attack, but reportedly was known to hitchhike the interstate to engage in sexual activities at truckstops. Authorities say they have no idea how or why Thompson ended up in Cordele.

TRANS=ACTION, the Georgia chapter of the national group Gender Education and Advocacy, issued a statement urging anyone with knowledge of Thompson's whereabouts within the last week to contact authorities (the GBI has a 24-hour TIPS-line at 1-800-597-TIPS). The group expressed confidence in the authorities investigating the crime. TRANS=ACTION communications director Kim Ribbans expressed sorrow at the death, and went on to say that, "While it is not at all clear what the motivation for this crime was, it does highlight the high-risk position that many transgendered people are in and the importance of [state] Senate Bill 153, the Georgia Domestic Terrorism Act, which would provide some measure of protection against those who choose their prey based on hatred for certain groups." At least three other transgendered people have been murdered in the U.S. so far this year in what activists believe to have been hate crimes.

WISCONSIN: ON THE SWEETER SIDE:

(Madison) - Gay, lesbian and transgendered "citizen volunteers" mixed with school groups, lobbyists and legislators at the State Capitol March 24 as Action Wisconsin conducted "Sweeten 'Em Up," Wisconsin's first ever LGBT lobby day, the central event of Wisconsin's participation in Equality Begins at Home (EBAH).

Volunteers carried plates laden with homemade cookies, bars and breads stopped at legislator's offices and delivered letters which announced the national "Equality Begins At home" week, thanked legislators "for doing the often challenging work of representing all the people who reside in your district." Attached to each letter were names of LGBT and supportive citizens who support equal rights for LGBT people.

Last minute surprises helped the event exceed its modest "meet and greet" expectations according to Action Wisconsin president Mike Fitzpatrick. "The cancellation of scheduled Assembly and Senate sessions and last minute additions to our citizen volunteer ranks, made it possible for representatives of the statewide group to have many more direct, informal meetings with state lawmakers than we had envisioned," Fitzpatrick said.

The overwhelming number of volunteers were visiting the Capitol for the first time and many were nervous about their first foray into the world of politics. "We decided to team the novices with more experienced people, but even our veterans rarely have made that many office visits,"Fitzpatrick said.

The decision to team volunteer lobbyists together resulted in only two-thirds of the 132 legislative offices receiving a "Sweeten Em Up" visit. "Every legislator for which we had a name of someone residing in their district who supports the LGBT community's goal of equal rights did receive a direct contact.", Fitzpatrick said. "Prior to the event Action had obtained permission to use literally hundreds of names from about 60% of the Assembly districts and nearly 80% of the senate districts. If we had gotten ten more volunteer lobbyists we could have reached everyone." Action's efforts in preparing for the event did not go unnoticed by some legislators. As he flipped through his five page letter and list of names, 57th Assembly district representative Steve Wieckert (R-Appleton) exclaimed "Boy, you guys really have yourselves organized here." Other legislators were tickled by the treats. "This is absolutely wonderful!" said 8th District Senator Alberta Darling (R-River Hills) between bites of a chocolate chip cookie. "I'm on a diet and limiting my carbohydrates but those are too tempting," said 54th Assembly district representative Gregg Underheim (R-Oshkosh) as he split a chocolate brownie in half.

Overall, the reception of the LGBT lobbyists was positive. "I received reports of only three encounters which were civil but strained," Fitzpatrick said. "Legislators and staffs were overwhelmingly appreciative of our contacts. Most found our visits a welcome relief from the fierce lobbying going on over the budget bill."

Visits with legislators historically opposed to the LGBT community ranged from polite to cordial. Volunteers reported that meetings with anti-same sex marriage bill author Lorraine Seratti (R-Spread Eagle) and anti-domestic partnership benefits bill author Stephen Nass (R-Whitewater) went well. "Lorraine was polite but preoccupied - but we did interrupt her while she was working on her computer," said one volunteer. "We spent about five minutes with Mr. Nass and I thought it went great," said another.

Equality Begins at Home is coordinated by the National Gay and Lesbian Task Force and organized by the Federation of Lesbian, Gay, Bisexual, and Transgender Statewide Political Organizations.

Action Wisconsin: A Congress for Human Rights, Inc. PO Box 342 / Madison, WI 53701-0342 / 608-283-3251 (voicemail)
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MASSACHEUSETTES: GAY BAITING FOCUS OF SCHOOL ASSEMBLY

A grave silence fell over Northampton High School's Little Theater after local author Warren J. Blumenfeld played brief, profanity-laden messages left on his answering machine by residents of his Boston neighborhood several years ago.
"Gay boy, gay boy, I hope you die of AIDS"
"I kill fags like you."
"God made Adam and Eve, not Adam and Steve, you lousy, fag homosexual."

Blumenfeld, who is gay, told students gathered at an assembly last week that those hate-filled messages were some of more than two hours worth of answering machine messages he has received over the last 10 years by people he called "cowards" because they call only when he's not home. "I've heard that a lot, and it still makes me quite upset when I hear it," he told students and teachers inside the standing-room-only Little Theater. Blumenfeld was one of three speakers at the assembly, held twice last Thursday by the high school's five-member Gay/Straight Alliance. Northampton High School junior Evan Aird organized the assembly, the first schoolwide event here held to address gay, lesbian, bisexual and transgender issues. "It's about getting stuff out in the open and making a safer community for everyone in the school," said the 16-year-old alliance member.

While Aird said he hasn't heard "a lot of really direct" remarks against gay, lesbian or bisexual students or faculty at Northampton High, he has witnessed students being harassed by their peers for wearing pink triangles on their backpacks. The triangles, a symbol of support for accepting students of all sexual backgrounds, were handed out by Aird and fellow members of the alliance recently.

High school Latin teacher James Bridgman of Northampton advises the six-year-old alliance that meets almost every other week with John F. Kennedy Middle School health teacher Sharon Cannon Carlson. About once a year, Bridgman said he hears students snickering behind his back in school hallways about the fact that he is gay. Once, he said he was accosted on a Main Street sidewalk by a couple in their late 60s who said he should not be teaching because of his sexual orientation.

Local author Leslea Newman, who wrote 27 books including "Heather Has Two Mommies," said she thinks the problem is much more widespread in Northampton than people realize. In November 1995, residents defeated a domestic partnership ordinance that would have allowed gay couples to register as partners in the city, she pointed out. "That's an indicator of people showing how they really feel," Newman said.

Sponsored by a $2,500 state Department of Education "Safe Schools" grant, Northampton High School's Gay/Straight Alliance meets with the goal of encouraging acceptance of diversity schoolwide, Aird said. Speaking to students last week, small business executive Christopher D. Shyer of Sleepy Hollow, N.Y., said he knew he was "different" from the time he was 7 years old. He struggled to fit in with his peers throughout high school in the '60s, and like Blumenfeld, "came out" in college. "Being gay is not a choice, so you can imagine how hard it was," Shyer said, encouraging students to be themselves and not hide "who (they) really are." "There's nothing wrong with being gay, and it's nothing you can change," he said. "Things were different when I was growing up, but you have plenty of role models."

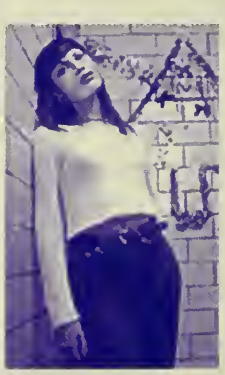
Blumenfeld encouraged gay, lesbian, bisexual and transgender youth to understand that homophobia is not their fault. He said there are 175 gay-straight alliance groups in Massachusetts and youths should embrace the support available to them. Of the 5,000 youths who committed suicide in the United States last year, he said, an estimated 1,800 were gay, lesbian or bisexual.

Attending last week's school-wide assembly was optional, said Principal Diane Stone, who sent letters home to parents alerting them to the topic. "This is one of the many steps informing students and teachers and all adults to appreciate other people's perspectives rather than be critical," she said. Because "the high school is a microcosm of the real world," and prejudice exists everywhere, holding the assembly was a way of being proactive, she said.

New York: Knock-Down Drag-Out

It was every mother's nightmare. Police were at the door demanding to speak to her child- and they were pissed. "Why didn't you just tell me it was a fuckin' trans-testicle?" one cop allegedly shouted. "Where is he? She? Whatever it is?" "It" was Nancy Lamot's transsexual daughter, JoLea. On the night of November 24, Nancy Lamot had called 911 from her Claremont Village home in the Bronx, fearing that JoLea was ill. But when Nancy Lamot led the cops to the bathroom where her 27-year-old daughter stood, chaos ensued.

Though cops tell a different story, witnesses say the police began beating JoLea Lamot, hitting her and slamming her against the wall. Family members tried to protect her. Before the night was over, cops had used Mace, drawn a gun, and assaulted residents; three Lamot family members and a neighbor were taken away in handcuffs- all were treated at a hospital- and the two arresting cops were treated for "bruising and swelling."



Nancy Lamot claims her family was attacked by a brutal and homophobic cop. For their part, cops say the family locked them inside the apartment and quickly became violent.

In what is for her a final insult, Nancy Lamot appeared in court, charged with criminally assaulting a police officer- a violent felony charge that could land her 15 years in prison.

It all began around 5 p.m. on November 24 when Evanna Black, a friend and also a transsexual, stopped by to visit JoLea. According to Black, she and Nancy Lamot had trouble rousing JoLea, who was napping. JoLea had taken several Benadryl earlier to fend off an allergy attack, and the women began to worry that JoLea had taken too many or that she was having a reaction to the Benadryl and hormones she was on. Nancy Lamot made a call to 911. In the panic of the moment, she inadvertently referred to JoLea as her "son." Born "Jimmy," JoLea Lamot only began living her life as a woman a year and a half ago. While Nancy Lamot loves and supports her daughter, now a junior at New Rochelle College, she still stumbles over pronouns from time to time. The lapses are usually insignificant.

By the time EMS arrived, JoLea Lamot was feeling a little better. Though the family thought she was in the bathroom, JoLea had actually wandered out of the apartment to visit friends upstairs. Paramedics said she was probably okay if she was up and about, but that the family should find her just to make sure she wasn't still disoriented. Moments later, Officers Peter Ungarino and David Gilman arrived, alerted by the 911 call. When Nancy Lamot explained what had happened, the cops offered to help search for JoLea. They left the apartment. As they walked down the hall, they unknowingly passed JoLea, whom Black was bringing back to the apartment. "Hello, ladies," they said. As JoLea entered the apartment, Black hung back to tell the officers that JoLea was the person they were looking for and that everything seemed to be okay.

According to Black, Officer Ungarino flipped out at the thought that he'd been duped by the "ladies." "What is it? A he? A she? An it?" Black says he demanded. "I said, 'It's a he, but she lives her life as a she.' " That's when Ungarino began ranting about "fuckin' trans-testicles."

As the officers reentered the apartment, Black followed them, worried that there might be trouble. The cops found JoLea in the bathroom. "What the hell's wrong with you?" Black heard them ask. "You're coming with us." When they began trying to cuff JoLea, everyone in the apartment-Nancy Lamot, her 24-year-old son John Baez, her 13-year-old daughter Mary, a 10-year-old neighbor Veronica Castro, a 47-year-old neighbor Ricardo Perez, and Black-grew confused. "Why are you arresting her? She didn't commit any crime," Black said to the cops. JoLea, worried about the silicone surgery she'd had on her breasts, hips, and face, cowered in the corner of the bathroom saying, "Don't touch me."

"They slammed her into the mirror, then the wall, and then she fell into the bathtub. Nancy tried to come to her assistance, yelling to 'Leave her alone, leave her alone.' At that point, one of the officers used his radio to call Officer down! Need assistance.' " Black recalled. Frightened, Black called 911, saying, " 'They're attacking my friend. Oh, please help, they're throwing her.' And they said, 'Police officers are already on the scene.' I said, 'I know, they're the ones hurting her.' "

But the cops say they were only trying to help. Describing JoLea as an "emotionally disturbed person," the officers seemed determined to take her in for psychiatric help. Ungarino and Gilman say in court papers that they were locked in the apartment "against their will which did expose both informants [police officers] to serious physical injury, and the defendants [Lamots] prevented the informant's [sic] from attending to an emotionally disturbed person, Jimmy Lamont [JoLea Lamot]." Insisting that the Lamots punched and kicked them, the cops listed their injuries. "They did attack the informants, causing P.O. Ungarino to suffer a strained back along with bruising and swelling, and P.O. Gilman did suffer a bruised shoulder and that both informant's [sic] did experience substantial pain and sufferring [sic] and both informant's [sic] were treated at a local bronx [sic] hospital for their respective injuries." But others present that night in the apartment dispute this.

Although Michael Spiegel, an attorney for the Lamot family, advised his clients not to speak to the press, 13-year-old Mary Lamot confirms Black's version of events. "After police realized JoLea was a transsexual they went all out of proportion and started handcuffing her," Mary recalls. "They pushed her up against the wall and told my brother and my mother to get away. The cops were yelling and she was telling them to get off her. I seen them spray Mace at my mother and my mother told me to 'get back, get back,' so I just ran into the bedroom. I was crying like crazy."

JoLea was taken to Bronx-Lebanon for psychiatric evaluation. (She was released the next day after talking to a psychiatrist.) Nancy Lamot, her son John, and her neighbor Ricardo Perez were arrested for "gang assault," "assault on a police officer," "resisting arrest," "unlawful imprisonment," and "harassment in the second degree."

Queried about whether there was any evidence of police misconduct in this case, Steven Reed, director of public information for the Bronx D.A.'s office, would say only that they were investigating the matter. "We just became aware of the allegations against the officers last week," Reed explained, "and the entire matter is under review."

Spiegel, who will be filing a civil rights suit on behalf of the Lamots, says the cops' version of events is "absurd" and points out that police found no weapons or drugs in the apartment- indeed, no reason for the Lamots to lock them in the apartment and proceed with an unprovoked attack. "This is a family that called 911 for medical help," he said, "and ended up being attacked by a police officer in a fit of homophobic panic."

Texas: Marchers Honor Slain Teen

Photographs showing the rosy, chubby face of a slain Austin teen-ager, framed with rainbow streamers, adorned a banner carried down Congress Avenue on Monday. Fifty marchers, several of them also teenagers, said they were determined to see that Donald Scott Fuller didn't die in vain. Fuller, 18, who dressed as a woman and sometimes went by the name Lauryn Paige, was found dead in a ditch near a Southeast Austin business Jan. 8. He had been stabbed several times, and his throat was cut. Gamaliel Mireles Coria, 28, was charged five days later with murder in Fuller's slaying and is in the Travis County Jail on $1 million bail.

The march, organized by the Lesbian Gay Rights Lobby of Texas and OutYouth Austin, was intended to memorialize Fuller as well as to show support for anti-discrimination bills filed in the Legislature.

Once they reached the Capitol, participants gathered in the rotunda to present the banner to Rep. Harryette Ehrhardt. The Dallas Democrat has filed two bills prohibiting discrimination, including discrimination based on sexual orientation, against Texas students and teachers.

Marchers said Fuller had dropped out of school, largely because other students harassed him. For several years, he sought support from OutYouth, a group for gays and lesbians ages 13-23, said OutYouth volunteer Wendy Dale. Fuller's family said he often dressed in women's clothing. Police said he frequented South Congress Avenue and was dressed as a woman when he was picked up by Coria. Police say they don't know why Fuller was killed.

Kelly Luksovsky, a volunteer for OutYouth Austin and a friend of Fuller's, described Fuller as "incredibly sweet, just a kid." For several months before his death, he had stopped coming to OutAYouth meetings. "We tried really, really hard with Scott," Luksovsky said. "He slipped through our fingers." For more information about OutYouth, call 419-1233.

"Quote Unquote"

"Untrammeled homosexuality can take over and destroy a social system. If you isolate sexuality as something solely for one's own personal amusement, and all you want is the most satisfying orgasm you can get -- and that is what homosexuality seems to be-- then homosexuality seems too powerful to resist. The evidence is that men do a better job on men, and women on women, if all you are looking for is orgasm. ... I'm convinced that lesbians are particularly good seducers."

--Leading anti-gay activist and discredited psychologist Dr. Paul Cameron, founder of the Family Research Institute and the Institute for the Scientific Investigation of Sexuality, to Rolling Stone magazine, March 18. Cameron was ousted from the American Psychological Association following complaints from other scientists about the quality of his research.

"People in homosexuality are incredibly evangelical. It's pure sexuality. It's almost like pure heroin. It's such a rush. They are committed in almost a religious way. And they'll take enormous risks, do anything. ... Marital sex tends toward the boring end. Generally, it doesn't deliver the kind of sheer sexual pleasure that homosexual sex does."

WASHINGTON, DC: EDUCATION DEPARTMENT AND ATTORNEYS GENERAL ISSUE

The U.S. Department of Education Office for Civil Rights (OCR) and the National Association of Attorneys General Bias Crime Task Force Education Subcommittee today issued Protecting Students from Harassment and Hate Crimes, A Guide for Schools, intended to help school officials deal more effectively with instances of harassment and violence in elementary and secondary schools.

"Our schools owe students a safe environment that is conducive to learning and that affords all students an equal opportunity to achieve high educational standards," U.S. Secretary of Education Richard W. Riley said in letter forwarding the guide to schools. "Harassment and hate crimes undermine these purposes and may cause serious harm to the development of students who are victimized by this behavior."

The latest FBI crime statistics indicate that there were more than 8,000 bias-motivated crimes reported in 1997. Of these, more than 10 per cent, 848, occurred in schools. In that same year, OCR received 211 racial harassment and 125 sexual harassment complaints.

The new guide provides practical step-by-step advice as to the most effective ways to deal with persistent episodes of harassment of students and hate-motivated threats and violence.

Specifically, the guide encourages school officials to:

- develop written anti-harassment policies;
- identify and respond to incidents of harassment;
- develop formal complaint procedures;
- create a school climate that values diversity; and,
- address hate crimes and conflicts in school and the community.

The guide discusses various federal, state and local laws that address discrimination or criminal acts directed at students because of their race, national origin, sex, sexual orientation, disability, and/or religion. Schools officials are encourage to take immediate and appropriate steps to stop such harassment and prevent its recurrence. When ignored, such demeaning and brutal harassment incidents can jeopardize students academic achievement and undermine their physical and mental well-being. Such incidents can

also provoke retaliatory violence, damage a schools reputation, and exacerbate community conflicts.

According to the new guidebook, creating a safe school climate in which all students feel welcome is the most effective way of protecting students from harassment and hate crimes.

Sample school policies listed as models in the guide include:

- Arizona School Policy Prohibiting Harassment and Violence;
- Minnesota School Board Policy Prohibiting Harassment and Violence;
- Vermont Model Anti-Harassment Policy;
- Legislative Rules of the Board of Education of West Virginia;
- Model Memorandum of Understanding between New Jersey Education and Law Enforcement Officials; and the,
- Comprehensive Plan of the Edmonds, Washington School District.

The National School Boards Association has called the new publication "the kind of good preventive work the field needs to help ensure that schools provide a safe and welcome environment for all students."

The guide is intended to:

- offer strategies for long-term solutions to the problem;
- increase awareness of the need for organizing school-parent-community partnerships to respond to the problem;
- offer information that will help schools to write, revise and enforce written anti-harassment policies that cover all kinds of unlawful discrimina tion;
- assist school personnel to recognize harassment when it occurs and respond effectively to stop the harassment and deter recurrence or escalation;
- review support strategies for victims;
- provide advice to schools on ways to establish formal reporting and complaint procedures;
- provide information to schools regarding when and how to refer incidents to law enforcement authorities for investigation or prosecution;
- make schools aware of the advantages of accurate incident reporting; and,
- identify the components of crisis intervention plans that will help to avoid disruption of the educational process, should incidents occur.

Protecting Students from Harassment and Hate Crimes will be posted on the department?s web site at www.ed.gov/offices. Copies are alsoavailable through ED Pubs or by calling 800-USA LEARN. The National Association of Attorneys General contacts are: Richard Cole (617) 727-2200 x 2928 Traci Otey (202) 326-6047

Florida: Teen Can Wear Gown to Prom

In a March 24 Associated Press story with the above headline, it was reported that Pierson, Florida school officials will allow a young man to attend his high school prom "in drag." According to the article, Charles Rice intends to wear a "red, floor-length evening gown, red satin shoes, gloves and matching rhinestone jewelry" to the prom on Saturday.The decision comes after Peter Oatman, the Taylor High School Principal, said he would bar the youth from the prom if he appeared in drag. According to the story, the officials made their decision because the principal had previously allowed Rice to sport skirts and dresses to special school events. .

Maryland: Equality Denied At Home:

Visibly Gender Varient People Not Included In Maryland Anti-Discrimination Bill Despite Repeated Assurances By Gay And Lesbian Lobby Group

Silver Spring, Maryland - Maryland's House of Delegates passed an anti-discrimination bill yesterday that provides protection from discrimination in employment, housing and public accommodations for gay men, lesbians and bisexuals with passing privilege (who are straight-appearing and acting). However, House Bill 315 does not cover visibly gender variant people, which includes effeminate gay, bisexual and straight men, masculine lesbian, bisexual and straight women, and transsexual, transgendered and intersexed people.

The bill originally contained fully inclusive language that would have provided protection to all gender variant people in Maryland. During hearings for the bill, Liz Seaton, Executive Director of the Free State Justice Campaign (FSJC), was asked by a committee member if her organization would continue to support the bill without the new inclusive language. According to an eyewitness, Seaton chose not to express her organization's unequivocal commitment toward the new language. The House Judiciary Committee apparently took her answer as a go-ahead to adopt "compromise" language, stripping the section of the bill protecting visibly gender variant people. Visibly gender variant people (who lack passing privilege)comprise a sizable minority of the gay, lesbian, bisexual and transgendered community of Maryland.

It's Time, Maryland! (ITMD) a state chapter of It's Time, America! has been advocating for the rights of transgendered and other visibly gender variant citizens of Maryland for the past five years. During that time, ITMD has fought for inclusive anti-discrimination language in FSJC's anti-discrimination bill, finally achieving that goal this session. Accordingly, ITMD members have worked closely with FSJC, serving on committees and also contacting their delegates and state senators to express their support. Two transsexual women even testified for the bill, at no small risk to themselves. Violence against transgendered people, while under-reported in the media, has reached pandemic levels. 1999 marks the fourth time in five years that the Free State JusticeCampaign has either blocked the inclusion of visibly gender variant people or failed to deliver on its promise to include them. "We are extremely disappointed - again - to not be included in the anti-discrimination bill" said Mary Konchar, ITMD Co-chair and a resident of Baltimore. ITMD Spokesperson Jessica Xavier said, "It's clear that we were the bargaining chip. FSJC made us the sacrificial lamb to pass this bill." She added, "While excluding transgendered people is nothing new for FSJC, they've also betrayed visibly gender variant gay men and lesbians. They've sold out their own kind."

In a front page article in the March 20 (Saturday) Baltimore Sun, Delegate Dana Dembrow (D, District 20) was quoted as asking his fellow House Judiciary Committee members, "So why are we saying it's OK to discriminate against transsexuals?" That question might better have been asked of the Free State Justice Campaign.

Minnesota: Trans Teacher Resigns

Transsexual woman Alyssa Williams has resigned from her job as music teacher at Roosevelt Middle School. "She was driven out and was never given a chance to be a teacher," said Beth Gerard, a parent of two children at RMS. "This is a shame. She was never judged according to her ability."Ms. Williams could not be reached for comment. The Minneapolis Star Tribune reports thatsome parents threatened to remove their children from school if Williams were allowed to teach. Parent Sandy Crosby had her 6th grade daughter removed from Williams' class. Crosby, who has never met Williams, said she was relieved to hear of the resignation. "He was not a good role model. I'm not pleased that he resigned, but I didn't want him to be around my children." Kathy Born, another parent with children at the school, said of Williams, "It's a shame. She's a person just like you and I. Roosevelt is going to lose a good teacher." Kathy's husband Steven added, "All we know is what our kids said, and they said she was doing a real good job."

Parents in Touch, a local group formed to protest Ms. Williams' hiring, enlisted the aid of the Minnesota Christian Coalition and Pat Robertson's American Center for Law and Justice to challenge Minnesota's Human Rights Law which includes protection for transgender people. Said Ms. Crosby, "For them to have special privileges like blacks and Native Americans, that's just a bunch of fill in the blank. When it comes to this sexual diversity, that is not OK and we don't want it in our schools."
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Special Thanks to GAIN News Source, Press for Change, In Your Face, and ISNA

How to place a personal listing:

The fastest, most convenient way to transmit your personal advertisement is to e-mail us your text, photo attachment, and credit card number (office@ifge.org - use Personals as the subject line). If you aren't connected to the world wide web don't fret - you can fill out the form below - include a clear, Digitized (on 3.4' floppy or CD) or scanable photo (if you desire), and snail mail it to PERSONALS (IFGE) PO Box 229, Waltham MA 02454-0229.

PLEASE NOTE: there is a limit of 40 words for the text. If your personal runs over 40 words then only the first 40 will be printed. We reserve the right to edit your ad for taste. Respondents indicate your ad number and our forwarding service takes care of the rest.

Charges for a Personal Listing:

The fees we charge support the staff and publication costs for the Personals as separate and distinct from *TransGender Tapestry* and other IFGE services. Without charging for the Personal listing the service would simply cease to exist.

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if you decide at any time during the 4 issue run of your ad that you would like to change your photo or text, you must include a copy of the existing ad, changes to be made, and $25 to cover the cost implementing the change.

Your personal listing will be published for 4 consecutive issues and distributed to subscribers of *TransGender Tapestry*. You may withdraw your listing at any time, but there are no refunds.

DEADLINES:

Summer Issue (#88) - April 1, 1999
Fall Issue (#89) - July 1, 1999
Winter Issue (#90) - October 1, 1999
Spring Issue (#91) - January 1, 2000

Personal Listing
(limit 40 words, print clearly, use black or dark blue ink only)

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Reply to Dr. Ann Lawrence Autogynephilia

Classic Transsexuals "women trapped in men's bodies" are a very small minority among transgender folks. Where the Autogynephilic transsexual falls in terms of numbers, no one can yet say.

Dr. Rebecca Allison

Since I have chosen to continue an involvement in the world of transsexual persons, I've tried to read the works of other authors who deal with transsexual topics. These books are very diverse in their approach to the subject. Some are written by transsexual people themselves, such as Renee Richards's "Second Serve" or Jan Morris's "Conundrum." Many are written for lay audiences, by health professionals. Recent examples include "True Selves" by Mildred Brown and "Confessions of a Gender Defender" by Randi Ettner. There are works such as "Brain Sex" by Moir and Jessel which don't directly mention transsexualism, but still are relevant to our lives. And I haven't even mentioned the actual scientific textbooks. All these works are very helpful for most of us, and are recommended reading.

And then there's Janice Raymond. Janice G. Raymond, Ph.D., was an assistant professor of women's studies and medical ethics at Hampshire College in Massachusetts in 1979. She is a self-described lesbian feminist and she harbors an unconcealed loathing for transsexual persons and the medical professionals who treat them. This hatred is rampant in her book, "The Transsexual Empire," published in 1979.

The book is a disjointed rant, with much misinformation, inaccurate conclusions, and blind prejudice which leads to complete intolerance. I feel dirty after reading it, and I wonder what sort of bad experience Raymond had at the hands of a transsexual person to inspire such venom.

There are no good men in Raymond's world. Men are totally testosterone toxic, including the physicians and surgeons who enable transsexuals to invade women's space. Even the sensitive, caring men are pilloried: "All men and male-defined realities are not blatantly macho or masculinist. Many indeed are gentle, nurturing, feeling, and sensitive, which, of course, have been the more positive qualities that are associated with stereotypical femininity....The androgynous man and the transsexually constructed lesbian-feminist deceive women in much the same way, for they lure women into believing that they are truly one of us..."

And to Raymond, all male-to-female transsexuals are men. She uses the male pronouns exclusively to refer to us. We are called "she-males" or "male-to-constructed-females." She quotes selectively from "Sister," a West Coast lesbian publication, with derogatory articles about male to female transsexuals and the letters of angry reaction inspired by those articles. She quotes the very early literature - John Money, Charles Ihlenfeld, Robert Stoller - out of context to support her views. It's a mean-spirited, hateful piece of work.

But I found myself going back and reading "Empire" again recently and wondering if some of her ideas find more application now than they did in 1979. My motivation was the recent essay by Dr. Anne Lawrence on her Web site, "Men Trapped In Men's Bodies: An Introduction to the Concept of Autogynephilia."

Let me state quickly that I am not writing to disparage Dr. Lawrence. She puts a great deal of time and effort into her writings, and undoubtedly has been helpful to a great many people. But she and I see the world from different points of view on most subjects.
Bear with me as we look at a few quotes from "...Autogynephilia." What force is powerful enough to make us give up our whole place in the world; to make us risk estrangement from our families, loss of our jobs, and rejection by our friends? I know of only one force that powerful. To see that force in action -- and its ability to make otherwise prudent souls throw caution to the wind -- one need look no further than to the current American President. The force in question is one designed by nature to be terrifically powerful, because it is necessary to ensure the survival of our species. That force is, of course, sexual desire.

Really? Certainly it's true for the President, a testo-saturated alpha male. But it's not true for me or for most of the transitioned persons I know. That force is, of course, inner personal identity. I gave up my entire former life to be true to my inner personal identity. I could not live in the male role any longer. Death would have been preferable to living out my days as a male. I gave up family, friends, and professional position. I wouldn't do it differently if I had it to do over.

But for sexual desire? I'm sorry, but I would not give up anything for sexual desire. It's not worth it. I would not

"What force is powerful enough to make us give up our whole place in the world;"

have lost my family or my job. Sexual desire can be suppressed without one's life becoming desperate. At least for me it can.

The term autogynephilia was coined in 1989 by Ray Blanchard, a clinical psychologist at the Clarke Institute of Psychiatry in Toronto. He defined autogynephilia as "the propensity to be sexually aroused by the thought or image of oneself as a woman."... Blanchard hypothesized that there are two fundamentally different types of gender dysphoric males: those who are exclusively or almost exclusively aroused by men, i.e., who are androphilic; and all the rest, who, as it turns out, are primarily aroused by the idea of being women, i.e., who are autogynephilic.

The Clarke Institute is rather notorious among transsexuals. Their lengthy requirements for crossliving before hormones, much less surgery, seem designed to produce a high failure rate. Many members of the Harry Benjamin Association regard them as reactionary. Blanchard characterized transsexuals as "homosexual," meaning those who were attracted to men from an early age, and "heterosexual," including those who married women and tried to live the role of a husband. It's interesting that his classification implies a primary male identification for male to female transsexuals.

This indicates to me Blanchard's bias against transsexuals, his lack of compassion. We are research subjects to him; he gives no importance to our personal identities. Lawrence quotes Blanchard's theory of autogynephilia as follows: "Autogynephilia takes a variety of forms. Some men are most aroused sexually by the idea of wearing women's clothes, and they are primarily interested in wearing women's clothes. Some men are most aroused sexually by the idea of having a woman's body, and they are most interested in acquiring a woman's body. Viewed in this light, the desire for sex reassignment surgery of the latter group appears as logical as the desire of heterosexual men to marry wives, the desire of homosexual men to establish permanent relationships with male partners, and perhaps the desire of other paraphilic men to bond with their paraphilic objects in ways no one has thought to observe."

Anne gives her opinion of the theory: at the time of the study. I think it's reasonable to interpret the statement "had not undergone transition" to mean they were living full time as men. This is hardly a group to which accurate comparisons to transitioned transsexuals can be made. It's quite possible many of these men never transitioned, and were reporting their own unrealized fantasies. We don't know.

Lawrence began a study of her own by asking questions of postoperative transwomen at the 1996 and 1998 New Woman Conference attendees. The numbers were small: eleven in 1996 and thirteen in 1998 (with some overlap). In this small sample she found that about half the women reported that self-feminization was their primary erotic fantasy prior to surgery.

Aside from the small numbers, the New Woman Conference is remarkable mainly for its emphasis on sexuality and eroticism. Attendees are encouraged to bring their favorite toys, and workshops are available on autoeroticism. Again, it's a skewed study population for an objective analysis.

The remainder of the essay deals with the feeling that autogynephilia has been considered less-than-respectable; a paraphilia; or an inadequate reason for pursuing transition or SRS. Lawrence closes with an appeal for other autogynephilic transsexuals to write her, and her Web site indicates that a number of persons have written her expressing similar feelings.

Certainly, persons who have such feelings need to know validation of their status, and it's always reassuring to know that there are others who share the same experience. But other people have read the essay also, including Blanchard's phrase "all the rest" which indicates that all late-transition transsexuals are autogynephilic. Some of them write to me:

Before, I felt that I needed to transition because I was, at my core, a woman someone I could respect. Now I feel as if I'm really just a guy with a paraphilia, a weird sexual turn-on, and I have lost all respect for myself.

I know that I would never have considered transition were this given as a primary reason behind my own needs. I would have died first. I feel like I've spent the last 18 months in and what I am, and accepting what I need to do, only to find I've traveled 2000 miles down a dead-end road to find a sign that says "April Fools! You get to start all over again accepting yourself!"

It was very disturbing to me to realize that many transsexuals, who like me have not held sexual arousal as a primary cause for our transition, are reading this essay and having doubts about the legitimacy of their transition. Lawrence's response to these persons, as stated in "Frequently Asked Questions #26," is: I believe that persons who find the concept of autogynephilia greatly upsetting should consider discussing their feelings with a qualified gender therapist, or with a sympathetic friend or peer counselor.

I FEEL LIKE I'VE SPENT THE LAST 18 MONTHS IN AND WHAT I AM, AND ACCEPTING WHAT I NEED TO DO, ONLY TO FIND I'VE TRAVELED 2000 MILES DOWN A DEAD-END ROAD TO FIND A SIGN THAT SAYS "APRIL FOOLS!"

I would expect that many persons who are disturbed by the autogynephilia hypothesis are persons who already have a standing relationship with a counselor or gender therapist. They have already accepted the reasons for their transition reasons which may or may not include "sex" as one of many components. I would imagine they will not agree with the idea that they need to redirect their therapy to incorporate a hypothesis which does not fit their life experience.

In fairness, Lawrence does say that "there are exceptions" to the generalization that most late-transition transsexuals are autogynephilic. The implication remains that the majority do fit this category. Maybe that's correct.

I do think that classic transsexuals "women trapped in men's bodies" - are a very small minority among transgen-

dered folk. The usually quoted percentages (one in 10,000 who are transsexuals as compared to one in 100 genetic males who crossdress) suggest such. Where the autogynephilic transsexual falls in terms of numbers, no one can yet say.

It's apparent now to me that those of us who call ourselves transsexual are a diverse group. Janice Raymond even alludes to this in "Empire" as she quotes researcher John Randell on page 138: "Typical comments after the operation included feelings of deep satisfaction at having achieved, as they felt, a true female status...They began to think of themselves as women rather than as disabled males...Acceptance as women by other women and by the world at large was their ultimate satisfaction. The possession of a female vulva was of secondary importance to this."

This seems to describe the "classical" transsexual. (Raymond, of course, considers this group "disabled males" just as she does all male to female transsexuals.) And on page 30 of "Empire" Raymond is describing a different group: "Men have always fetishized women's genitals. Breasts, legs, buttocks are all parts of a cultural fixation that reduces women not even to a whole objectified nude body but rather to fetishized parts of the female torso. Transsexualism is thus the ultimate, and we might even say the logical, conclusion of male possession of women in a patriarchal society. Literally, men here possess women."

It's probable that the division of persons who consider themselves transsexuals into only two groups is an inadequate description of what may be multiple groups, or a spectrum of degrees of importance of sexuality to the transition imperative. Even if it is oversimplification, I believe most persons will primarily identify with one or the other end of the spectrum: eroticism or inner identity. Hence I refer to "two groups."

Although we see distinct differences in the two groups of persons who consider themselves transsexual, there seem to be some common features. Some autogynephilic persons are sexually attracted to men, and some classical transsexuals consider themselves lesbians. Sexual orientation is not a predictor of whether a transsexual person is autogynephilic. The easy assumption is to consider early-transition persons, who have always been attracted to men (Blanchard's "homosexual" category) as one group and the late-transition persons as attracted to women or bisexual. But many late-transition transsexuals do find their sexual attraction to men is only recognized after transition.

One of my friends explains it this way: There's something much more 'male' about male-male sex (vis-a-vis male/female or female/male), to state the not-so-obvious Het sex for a self-denying m-f pretransitionite is often an escape because he can subsume his identity in the two-backed beast, one half of which is certifiably female. In a male-male encounter that fantasy doesn't work. (And that is one reason why there are so many soi-disant TS's who seem to have been active heterosexual men.)

I think this describes many classical transsexuals who, despite having been married to women, have no post-transition attraction to women. It's a good description of my own feelings. I never considered living in a gay-male relationship; it never had any appeal at all for me. After transition, however, my feelings have become those of a heterosexual woman: interested in men as a woman.

Another important issue which needs to be clarified concerns autoeroticism. One might suppose that a history of sexual arousal

continued on page 88

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GENDER UNMASKED

Have you ever noticed that really great acting is enhansed by one's ability to lie?

HOLLY BOSWELL
Director, Kindred Spirits, NC

We learn our gender just as if we were rehearsing to be a character in a play, only it takes a lot longer, and by the time we're done, we've forgotten who we really are. It takes a kind of transgender detachment to elude the inevitable pronouncement of the casting director, who tells us what role we must play according to our physical type. This is what is called "sex-role stereo-typing".

Most people accept their roles without question. Some are actually well suited to play them, but many others are not, and find ways to bend the rules of gender so that they may play their role more authentically. For transgendered people, the rules must be turned upside down, or even disregarded all together. Otherwise, our dramas in gender roles become both comic and tragic.

Have you ever noticed that really great acting is enhanced by one's ability to lie? Unless we possess the natural talent to portray ourselves within the acceptable range of stereotypes, we are left to improvise our part as best we can. Of course, profoundly artful acting is possible when we totally surrender to a given role and make it our own. With enough effort, dedication and sacrifice, we might manage to inject our personal reality despite the discrepancies of form. But at what cost? Truth is, gender is a lie.

As a predominantly feminine spirit in a male body, I learned to act like a boy to satisfy the expectations of others. Lying became second nature, though fortunately, I could never really fool myself. I played my role dutifully for over thirty years, with one notable detour. Yes it's true, I was a thespian before I became a lesbian, as anyone in my community will attest.

But way before that, prior to grade school, it is worth noting that I was a very lively and outgoing child. Lots of laughter and a free flow of emotions. Being the eldest child, I had no immediate role models, so I chose my own. Whenever my little sister and I played "house", I would tie a baby blanket around my waist and play the mother. When she was given a baby carriage, I was very upset until I convinced my parents to get me one, too. It was clear that I preferred the company of girls to that of inarticulate, ruffian boys.

Public school soon proved what I had suspected that my period of grace and free expression must come to an end. I was going to have to reinvent an outer personna that was viably masculine, or suffer the cruel consequences of intense ridicule and persecution for my innate gender transgression. I was amazed just how very important it was to everyone that the codes of gender be obeyed and upheld. In fact, I believe this realization was probably my first and fundamental crack in a lifelong schism between how I was told things were supposed to be, versus how I experienced them.

My resistance to the onslaught of gender socialization became an "underground movement". That is, I turned inward and secretive, became less trusting and more selfcensoring. In one sense, this protected my feminine aspect which was still tender and less developed. This was the part I revered as nothing less than magical. I came to visualize this aspect very clearly as my "faery" being, which I believed to be both enchantingly beautiful and dazzlingly potent. So potent it was forbidden, but so beautiful it must surely someday be loved, if only I could find some way to reveal and project it into the world.

In another sense, this selfprotective introversion critically undermined my self-confidence and effectiveness. I looked for alternative masculine models, but they were hard to find back in the 50's. By the third grade, I'd lost the ability to giggle, and seldom even smiled. I opted for an iron stoicism that would dissuade anyone from doubting my maleness, while armoring me against attacks upon my sacred, inner faery being. Yet it has been said that no pearl can be created within an oyster, without a grain of sand that infects the organism as an irritant thus from anguish, to exhalation.

All the while, I harbored a hopeless romanticism that sustained my heart and soul as it languished in exile. And in so doing, I came to discover that I might have an actual I life in the arts, one that could eventually provide an outlet for my faery self to shine in the world. I called her my muse, and I called all my artistic endeavors "musings". With notable proficiency over many years, these included writing poetry, playing a musical instrument, composing music, and finally theatre in all its aspects. I wrote, performed, directed, and produced non-stop throughout what was coincidentally to be my gender transition, in terms of outward projection.

First I tried a few leading (male) roles. They were what we call "a stretch", but nonetheless empowering in some obscure way. We're talking Shakes pearean sword play, even. And villains, like Lago, and then a long line of other character roles of every description. For me, this was all about stretching in a much more profoundly personal way that counteracted much of my earlier negative personal programming. To play a baby in a shopping cart (i.e. baby carriage), a wizard, a Harlequin letch, an ever so proper gentleman, a down and dirty street kid, a vaudeville buffoon, or the ambiguously gendered Ghost of Christmas Past... the list went on and on. And then, to finally get to play a real, live transsexual on stage (twice even) was so cathartic, and so much about art imitating life, that I was utterly transported into a new realm of being. And the most significant part, actually, was that the "viewing public" (i,e. my own community) got to respond and reconnoiter. Staying in my femme character during numerous cast parties was an even more intimate and significant way of bridging my newly emerging persona from its original playground at the queer bars, to my everyday circle of "straight" friends (as if theatre people are ever really straight). One of my last roles was that of a genetic woman. By that time, it felt very different from my earlier attempts at womanhood. It was indeed a rehearsal for my new life to be... though it was six years premature.

My current "form of being" was only achieved after a transitional period of about thirteen years. This measures from the first awareness of my knowing and being willing to act on who I should really be, unto the daily realization of living it. For me, this simply meant presenting myself as more feminine than masculine, as the culture most thoroughly insists on proscribing it. This simple enactment, though arduously won, has provided me unimaginable access between these worlds not to mention immense personal fulfillment.

Consequently, I am unhappy to report that all the sexrole stereotypes are mostly intact, and we still have a lot of work to do to open up the full and wonderful range of possibilities that await us as a human species.

In hindsight, this was no accident, but my long period of transformation felt most curious and miraculous as it progressed. The impediments seemed altogether impassable, and I had no way of knowing if I would ever "get there" much less where "there" was going to be. It is undoubtedly clear to me now, however, that the artistic process, human development, and spiritual evolution are all fully intertwined and inseparable. Everyone has heard the phrase, "clothes make the man". I can tell you from experience, both in and out of theatre, that a costume does indeed have incredible powers. When I was rehearsing in a play, I always looked forward to the moment when I was finally able to put on the costume and live the part outwardly after having established the character from the inside. Any actor knows how important that is, not only to achieve credibility with an audience, but also to believe in oneself as the character. It is the same with transgendering.

Yet there are many who ask, "If you feel you must change your gender, why can't you just alter your behavior? Why do you insist on changing your wardrobe? Clothing and makeup are trivial really. Are they worth embarrassing and upsetting everyone around you?" This seemingly reasonable observation has kept many transgendered people in the closet for years even life times. It was largely due to my experience with theatrical costuming that led me to a different response. "If clothing and makeup are so trivial as to be dismissed, then why do they provoke such a strong reaction that they are forbidden? Seems to me it is their potency you find so objectionable. But why should I be denied the outer expression of my inner truth?"

This struggle to manifest from personal truth rather than the generalized dictates of society takes many forms. In addition to outer social pressures to conform, I waged an inner battle of a spiritual nature. Not unlike my earlier stoicism, my original spiritual path had become quite ascetic and austere. It seemed I would end up on some mountain top with nothing but a blanket and a bowl of water, where my lofty meditations would become mere rehearsals for death. I believed I had to choose between spirit and flesh, between essence and manifestation. I actually moved to the mountains and became something of a hermit.

But why should I be denied the outer expression of my inner truth?"

But my muse led me back to the valley, which is where I decided to play awhile longer in the world, albeit playacting on stage, before surrendering to spirit on the mountain top. I changed from a melancholy, solitary artist to one that was more collaborative and celebratory. I took the plunge, and found true family in both the theatre and the queer world. I chose to manifest, and in so doing discovered how my spirit was meant to live in the world not shrink from it. But it also meant that my truth must be told, and so after years of try-

ing on all the masks and costumes, I had to decide which ones cloaked, and which ones revealed, my true nature. Because masks and costumes are powerful even in the theatre, let alone the world.

I had a pivotal moment early in my theatrical experience involving stage fright. Being naturally shy and insecure offstage, my inexplicable urge to dress up and perform in front of large groups of people was an ongoing flirtation with humiliation and terror. After a couple of years walking this tightrope, I found myself in front of the largest audience I'd ever had. It was a convention hall filled with people having a buffet dinner. But some unthinking program planner had scheduled us to perform during all the chatter of their food line. We started our scene, but no one was paying us any attention! What used to be stage fright turned to indignation. I halted midline and turned to the audience, staring them down until they noticed we were there to perform for them. We'd worked hard on that piece, and it was worth their attention, damnit. When they quieted, we resumed, and it was then that I knew I wanted to be seen, to connect, and to manifest. No idle exercise, this drama we call life. It has meaning. It's important.

That is, only as important as we all strut our hours upon this stage of life and play our parts. I believe there's a paradox between the importance we place upon the masks of our characters, and the essence of our oneness between our costumes and our nakedness. We have a relationship with each other which deserves respect, yet we also have a relationship with the divine which is undeniable. Both must be honored.Earlier, I observed that there is a crucial link between the artistic process, human development, and spiritual evolution. Isn't it fascinating that before any of our present day "churches", there were free communal sharings of spirit in the form of ritual theatre? The theatre still provides a reasonably safe and acceptable playground for human discovery and spiritual realization. And "queer theatre" is based on especially strong precedent.

Theatre was a blessing for me for many reasons. I got to shapeshift through a myriad of characters, building confidence along the way, and letting people who thought they knew me in only one form see how fluid I could be. I also hoped that they, too, would begin to question their own role assumptions. I had a lot at stake, living in a relatively small town where little goes unnoticed. My friends mean a lot to me, and all the relationships extending from my entire family were at risk.

Happily, my gender shift went rather smoothly. I believe my years in theatre were powerful stepping stones for all of us to make those adjustments with grace, humor, and compassion. I am very grateful for that compassion, as I am now able to live my life quite openly, and play my true part in a positive light.

In a way, I asked my community, "If you believe in faeries, clap your hands", and they did. I graduated from Never never land to Always always land. My sense of faery energy is that it is light, playful, joyous, loving, beautiful, magical, uplifting, and transcendent. I feel very blessed to have the opportunity to bring this energy into the world. As my gender path is every bit aligned with my spiritual path, I see myself as "spirit in human form", and am committed to encouraging every one to remember who they really are. We shouldn't let the arbitrary system of gender limit us from being just as rich and full as we were meant to be, from the very moment we arrived in our particular life form. This opportunity is too precious to waste.

In theatre, masks have always been a central device. But what is a mask? How does it conceal or reveal one's character? As you ponder your own uniquely gendered persona, it may be useful to examine the root of that word. It is from the Greek: "person-are", which means "sound going through". It describes sound (spirit) flowing through a mask (the role we play). This is derived from ancient Greek concepts of theatre.

So, are you content to be a mask, or are you willing to divest yourself of preordained roles and limiting expectations such as gender? Are you willing to uncover who you really are, and honor yourself as the beautiful spirit that entered this world, wanting to manifest in truth and love? And beyond our own queer considerations, wouldn't it be wonderful if everyone asked themselves these questions? While masks have their own uses and magic, shouldn't we also learn how to live without them? And when we use them, shouldn't we be more conscious of what they are, and what they are not?

Let's not be fooled by the masks of gender. Let's remember how to get naked. Let's be fluid, rediscover ourselves, and playfully explore the greater range of human possibilities. Spirit will thank us. Δ

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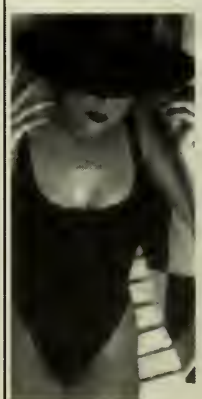

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ORGASM AFTER SRS

Perhaps the greatest obstacle to improving outcome after SRS is the lack of quality research devoted to assessing postoperative results.

ANNE LAWRENCE, M.D.

One of the questions transsexuals frequently ask about sex reassignment surgery (SRS) is whether they will be able to achieve sexual satisfaction and orgasm afterwards. This is usually a special concern of male-to-female transsexuals, and for good reason. Testosterone is the hormone that facilitates sexual arousal and orgasm in both sexes. When female-to-male transsexuals receive hormone therapy, their testosterone levels usually increase ten-fold or more, and often their sexual feelings increase dramatically, too. Male-to-female transsexuals, on the other hand, typically experience at least a ten-fold decrease in testosterone levels when taking female hormones. Often they end up with less testosterone in their bloodstreams than the majority of natal women. While this facilitates feminization, it usually does just the opposite to sexual interest and capacity. Moreover, when male-to-female transsexuals undergo vaginoplasty, most of their sensitive genital tissue is cut off and discarded, and what remains may have lost sensitivity after the surgeons have finished rearranging it. It is not surprising, then, that male-to-female transsexuals sometimes worry about whether there will be orgasm after SRS.

WHAT ARE THE ODDS?

It is surprisingly hard to find reliable data about the likelihood of being orgasmic following vaginoplasty. Until fairly recently, no one thought to ask postoperative transsexual women about the matter. The recognition that transsexual women were interested in sexual pleasure required a major shift in caregivers' thinking, as Stone (1991) observed. Not so long ago, surgeons believed that the main thing male-to-female transsexuals cared about was having vaginas deep enough to please their partners, who were always assumed to be male. Appearance was a secondary concern in SRS, while sexual sensation for the transsexual woman herself ran a distant third, if it was considered at all. The authorities believed that transsexual women didn't care much about sex, and transsexuals quickly learned that it was in their best interests to pretend to agree.

But beginning a little over ten years ago, caregivers and academicians at last started asking postoperative women about orgasm, at least occasionally. A few independent researchers conducted investigations, too. Here are some of the studies, and what they found:

Lindemalm et al (1986) interviewed thirteen postoperative patients, three of whom had undergone only castration and penectomy. Six of the thirteen (46%) reported "some kind of orgastic [sic] experience." Two of the women had ejaculatory orgasms.

Blanchard et al (1987) surveyed 22 patients, most operated on by the same surgeon. Eleven of the women (50%) reported being usually or regularly orgasmic. Seven women (32%) had orgasms only rarely, or with difficulty; and four were never orgasmic. Nine of the 22 patients (41%) produced a watery ejaculate with orgasm; the researchers thought this might be a useful indication that genuine orgasm had occurred.

Martin (1988) surveyed 64 postoperative women, operated by various surgeons. Forty of her respondents (63%) said they were orgasmic at least part of the time with masturbation, but fewer were orgasmic with other activities.

Stein et al (1990) interviewed ten of their postoperative patients. Two of these women (20%) usually had the "capacity for orgasm," six (60%) seldom did, and two (20%) were never orgasmic.

Lief and Hubschman (1993) reported on 14 postsurgical women, most operated on by a single surgeon. Four of the women were orgasmic during coitus (29%); the number orgasmic with other activities was not reported.

Freundt et al (1993) reviewed data from 10 postoperative women, all of whom had undergone sigmoid vaginoplasties. Nine of the patients previously had penile inversion vaginoplasties performed. Despite this high level of re-operation, seven of the 10 women (70%) reported having "at least some capacity for orgasm."

Ogborn and Chase (1994) published data from the 1993 New Woman Conference. Four of 16 women (25%) were orgasmic, three regularly so; two others were uncertain.

Schroder (1995) reported that 11 of her 17 postoperative patients (65%) were orgasmic, most reliably with masturbation.

Lawrence (1997) presented data from the 1996 New Woman Conference. Seven of 13 women (54%) had had at least one orgasm postoperatively, but only one of the 13 (8%) was regularly orgasmic.

Using optimistic average figures, there might be a 50 to 80 per cent likelihood that a transsexual woman will be orgasmic at least occasionally after SRS. However, the likelihood that she will be regularly orgasmic is probably no better than 20 to 40 percent. It is important to emphasize that these estimates rely entirely on self-reports, and therefore are probably biased in an upward direction (Blanchard et al, 1987; Green, 1998). The true figures may be substantially lower.

Is a 50% Chance Good Enough?

Although these figures may seem disappointingly low, it is necessary to view them in context. Natal women, too, often have trouble achieving orgasm. In a recent survey, 24% of American women said that within the last twelve months, there had been a period of several months or more during which they had been unable to climax (Laumann et al, 1994). Perhaps we should not expect post-surgical women to do any better. Moreover, even when they are not orgasmic, transsexual women usually report increased sexual satisfaction after SRS (Lief and Hubschman, 1993). So, rates of orgasm alone do not tell the whole story of postoperative sexuality.

Still, for some transsexual women, preserving the ability to achieve orgasm after vaginoplasty is very important; and it is something virtually every transsexual woman would want, if all other things were equal. Is there any way transsexual women can increase the likelihood that they will be orgasmic after SRS? Possibly so. There is suggestive evidence in the medical literature that a particular surgical technique for creating a more sexually sensitive clitoris may substantially improve one's odds.

Building a Better Clitoris

About the same time researchers began asking transsexual women about orgasm, a few enterprising surgeons started trying to build a more sensitive clitoris. In the early days of SRS, surgeons often did not create a clitoris at all. Later, they sometimes preserved a small amount of erectile tissue, just at the point where the penis was amputated, and bunched this up to look something like a clitoris. While this was better than nothing, it still left much to be desired. More recently, a few thoughtful surgeons reasoned that the best way to make a sexually sensitive clitoris might be to use as raw material the most sexually sensitive part of the male anatomy -- the glans of the penis.

To make this method work, it was necessary to preserve the nerves and blood vessels going to the glans. This meant dissecting them away from the rest of the penis, leaving them attached to the glans by a narrow ribbon of tissue, or pedicle. The procedure was time consuming, and required considerable technical skill. But the so-called "sensate pedicled technique" seemed to produce excellent sexual sensitivity, and many surgeons adopted it. The list includes Jan Eldh, J. Joris Hage, Sanguan Kunaporn, Toby Meltzer, Michael Royle, and Sven-Olaf Rubin, to mention just a few.

There have now been three follow-up reports on patients operated by a single surgeon or team, using some variation of the sensate pedicled technique. In terms of orgasm, these are the best results published anywhere:

Rubin (1993) reported that 12 of his 13 patients (92%) were orgasmic;

Eldh (1993) found that all 20 of his patients (100%) were orgasmic;

Hage and Karim (1996) reported that 47 of their 59 patients (80%) were orgasmic.

Overall, this is an 86% orgasm rate for the sensate pedicled technique. Of course, these figures are also derived from self-reports, and therefore may be subject to the same upward reporting bias mentioned earlier. Still, these results are impressive. Until better evidence comes along, I believe that the sensate pedicled technique is the procedure of choice for clitoral construction during vaginoplasty, if one's goal is to have the best chance of being orgasmic afterwards.

No Formulas, No Guarantees

Naturally, not every transsexual woman who has a clitoris constructed using the sensate pedicled technique can expect to be easily orgasmic after surgery. There are simply too many other variables that affect sexual response to permit any guarantees. Nor is it necessary to have a sensate pedicled clitoris -- or, indeed, any clitoris at all -- to be orgasmic after surgery. Some of the most intense orgasms I have observed in any transsexual woman occurred in an individual who had undergone surgery nearly two decades ago, and who had no clitoris at all. But choosing a surgeon who uses the sensate pedicled technique could quite possibly improve a person's chances.

Of course, there are many other variables besides surgical technique that affect sexual function after vaginoplasty. Medications, hormones, and behavioral patterns can all be important, to mention just a few. Transsexual women who have not yet been orgasmic after SRS might want to look carefully at how these factors could affect their sexual performance.

Needed: More Research

Perhaps the greatest obstacle to improving outcomes after SRS is the lack of quality research devoted to assessing postoperative results. Dr. Richard Green, President of the Harry Benjamin International Gender Dysphoria Association, concluded a recent review article on postoperative sexual function with an appeal for more "hard data and physiological measures of sexual arousal" in transsexuals (Green, 1998). I emphatically agree. Larger and more thorough follow-up studies are essential if transsexuals and their caregivers are to make informed choices. It has been nearly 40 years since Masters and Johnson (1961) published their studies of arousal and orgasm in natal women who had undergone vaginoplasty for congenital vaginal agenesis. It is high time that such studies were performed in transsexual women as well. Better data are the key to reaching meaningful conclusions about orgasm after SRS.

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Anne Lawrence, M.D. is a physician and transsexual activist. She is a member of the Harry Benjamin International Gender Dysphoria Association, where she serves on the Standards of Care Committee.

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HIV+ GRS

The gathering of information about an HIV infected patient can be somewhat involved but harkens back to a very important concept preoperative selection and preparation has a great influence on surgical outcome.

SHEILA KIRK, MD

Surgery is often thought of in two distinctly different contexts surgical procedures that are indicated and surgery that is designated as elective. Indicated surgery carries inherent in it the concept of a need, based on emergency or urgency, and is an approach to a cure, or that which has capacity to restore health (or as close to health as possible). Elective procedures in surgery, particularly among some specialties, are not so vigorously needed and may even be delayed indefinitely. Urgency is not something associated with the word elective.

When we apply the words "indicated" and "elective" to the Transgender Community, particularly the Transsexual person, we could draw argument from a number of people. Transsexuals both male to female and female to male, will refuse to accept the term elective. Surgery in their mind is never elective but always indicated and in many respects they are correct. Genital Reconstruction Surgery (GRS) to accomplish congruity between mind, spirit and body between identity and anatomy is truely indicated in my view as well, but not in the opinion of many professionals. Many Caretakers think of GRS as an option and not a necessity. This concept is quite different from the opinions of surgery seeking transsexuals. I raise this because there are TS individuals who are in particularly grave health the transsexual who is a very apt candidate for genital reconstructive surgery from a psychological standpoint, but who is HIV+. While I believe these patients are candidates for indicated surgery, they have an underlying health concern that needs attention, great consideration, and planning with the cooperative effort and expertise of a number of professionals.

There is very little in the surgical literature about transgendered persons who are HIV positive having genital reassignment. One has to read surgical reports of nontransgendered HIV+ individuals having surgery usually performed for emergency reasons. Guidelines for preoperative assessment of the HIV+ Transperson are not discussed in the literature to any extent. It is very important to establish some criteria even at the risk of my being somewhat academic.

It's important to establish a preoperative protocol because I'm aware of two deeply concerning ideas that are somewhat evident in some surgeons' views. First, the opinion that HIV+ patients are to be considered just the same as anyone else (special precaution with selection of procedure, allowing heavy acute blood loss, management of intraoperative and postoperative infection, are no more a consideration than for anyone else). In my view, that idea can be dangerous. HIV+ patients deserve to be treated as normal; however, that is not altogether because of the nature of the virus they carry and its potential for serious consequences. Secondly, it came to my attention while serving in a large HIV medical center that many surgeons practice the discontinuance of antiretroviral therapy before surgery and the casual and often delayed return to the therapeutic regimen that was in use before the procedure. The nature of the medical regimen is often ignored with no realization that some anti retrovirals can't be discontinued for more than a day or two for fear of viral strain resistance, i.e. Crixivan (Indinivir Sulfatel,2). The basic ignorance in these two areas leads one to believe that other nuances and refinements in readying a patent for: three to four hour procedure such as vaginoplasty for a Male to Female individual, are not known. In addition, while post reassignment convalecence can be most often uncomplicated, the threat of pulmonary, operative site, and urinary tract infections is heightened in this population. These individuals, if not stable and well controlled in their HIV status, are very susceptible to serious postoperative complications. With that thought in mind, it is important to consider some guidelines that should be a part of the preoperative evaluation of the HIV infected transsexual.

The gathering of information about an HIV infected patient can be somewhat involved but it harkens back to a very important concept that must never be forgotten in surgery. Preoperative selection and preparation has very great influence on surgical outcome. When we are dealing with patients who have excellent reason for having their surgery but don't have to rush to it until they are properly assessed and prepared, the concept becomes even more cogent.

GUIDELINES

1) Maintain contact with physician caring for patient's HIV Disease

2) Evaluate the medical history of the disease in the patient

3) Evaluate lab data

4) Evaluate the most recent treatment regimen and the patient's response

1 CONTACTS WITH THE PRIMARY PHYSICIAN

Indepth conversation with the medical physician who cares for the HIV patient seeking genital reconstruction is vital. That doctor can trace the history of this patient's infection thereby providing important information about opportunistic illness, infections, other sexually transmitted diseases and sarcoma, treatment plans that have failed and that have been replaced and those that have been effective. He or she can give important information about recent laboratory data and in the process of information exchange give insight into the patient's reliability to keep appointments, follow instructions in treatment regimens and insight into behavioral changes that lead to good health practices. (It is a striking phenomena that patients sometime deny their disorder and stop treatment or continue their abuse of alcohol and other organ damaging substances. It's particularly upsetting to observe patients take a new lover who is also HIV positive and then abandon not only safe sexual practice but even the antiretroviral regimens that have been so effective, believing nothing more can take place to worsen this or any other disease process). This HIV care provider is essential in the circle of established care before a surgical date is determined. After that initial conversation others should follow and requests should be made for transfer of records for at least the past year.

2 EVALUATION OF TRANSFERRED MEDICAL HISTORY

The evaluation of medical records, which should include both office and relevant hospital records, can become difficult, yet it must be thorough! Pertinent information must include the following:

a. The time interval since diagnosis was first made to the present with pertinent medical/surgical events detailed.

b. The kinds of infection experienced in that time, modes of treatment, along with levels of response and success in treatment.

c. Details of hospitalizations with diagnosis of illnesses, treatment and response

d. The success or failure of antiretroviral regimens in the past, indicated by the patient's health status and lab data in those time periods, must be included.

e. Details of current antiretroviral regimen; how long in place, viral loads and CD4 counts with this particular regimen.

f. A review of CD4 counts and viral load counts for the past 6 months to a year.

g. Details about other systems involvement i.e. central nervous system, liver function, as well as eye or pulmonary dysfunction or infections.

h. Other medications in use (antibiotic prophylaxis, psychotropic medication, androgens, marinol, etc), and their effectiveness.

i. The average daily level of activity (including employment, volunteer work, therapy, etc) in which this patient is engaged.

3 ANALYSIS OF LAB DATA

Subtle trends seen in any patient demonstrating even gradual failure in liver and kidney systems over the past year may preclude a candidate from Genital Recon- struction Surgery, and generally indicate special liver and kidney studies, including needle biopsy if there is a history of alcohol abuse and/or hepatitis, these studies are mandatory.

A detailed evaluation of CD4/CD8 cells is most important as an indicator of T cell resilience and potential for return to acceptable levels, and it is not unusual to require a full year of laboratory studies to formulate more general patient stability patterns. Physicians should inquire about the patient's in/ability to maintain red blood cell counts and proper indices in different regimens; the response to treatment; the current viral load; indications of a positive trend: is the viral load in the undetectable range (i.e. below 400 copies, and with refined viral measurement technique, what is the actual count below 400); have viral loads been effectively lowered with change in antiretroviral medication in the past and if so for how long? Doctors should also know what antiretrovirals have been used in the natural history of the infection in a particular patient and with what success for the patient's quality of health and longevity of life.

OUR OWN PERSONAL EXPERIENCE

To date, TSMC has performed Genital Reassignment Surgery for 5 HIV positive MTF transsexuals. In addition to genital reassignment, one of the group had breast augmentation as well. None had facial cosmetic surgery. The series is small, without doubt, but experience with them served strongly to formulate our evaluative policy for this very deserving portion of our T patient caseload. We followed the above guidelines and this very carefully observed policy led to completely uncomplicated intraoperative experience and a complication free postoperative course both in the acute as well as the intermediate postoperative period. None of our patients received blood or developed infection. Our plan, though detailed, is a simple one. It means being meticulous and willing to exchange with the health care provider who is actively managing the patient's day-to-day health.

Our goal was to determine that these patients experienced stability, good health and acceptable laboratory values over a significant period of time before surgery. Their CD4 cells had to be at least 200 cell/mm and preferably 300 or more. Viral loads had to be 400 copies/ml or lower, and these studies had to be at such levels for at least 3 months on the current antiretroviral regimen. These patients demonstrated excellent liver and kidney function for at least a year and in that year had no opportunistic disease more sever than mild herpes simplex or zoster outbreaks. Our first patient is now about 12 months postoperative, is doing very well and is very stable in her disease. The others report good stable health patterns although more time is necessary for adequate followup.

One of our most important approaches was to reinstitute the preoperative antiretroviral regimen as quickly as possible after surgery. The last preoperative dosage is given about four hours before the usual morning administration time and well before the surgical start time. The next dosage is given with no more delay than six hours after the usual midday or late in the daytime dose. Regimens currently are three drug therapy requiring specific times for taking each day. Some drugs are once a day regimens facilitating the continuance of the therapy. On the day of surgery, after the procedure, the medical physician "at home" responsible for HIV care is called and given report. Another report is made to that doctor within 48 hours.

There is a highly skilled team of HIV specialists in the city of Pittsburgh, with whom the author of this paper practiced for 2 years, who can be consulted, should that be required. Our hope is not to ever have that need.

We ask our patients to bring their own medication, the entire daily regimen and most importantly the anti viral medications. Once they are judged able to begin taking their own medications, we entrust them to reinstitute the program of self medication as determined by their "at home" medical

doctor. Our nursing staff generally doesn't administer except for one or two occasions after the operation, although they keep track to be sure the patient has not omitted any part of the regimen. Allowing our patients to begin to self administer their medication regimen again quickly encourages them to take responsibility for their wellness and well being.

CONCLUSION

The door to identity congruency achieved through genital surgery need not be closed to an HIV+ transsexual. Even surgery for facial or body contouring could be considered at some later time in our continued experience, though not at this time. The word "elective" is not an appropriate one, in our view, when considering the needs of the Transperson for candidacy in our surgical center. What is appropriate is thoroughness in evaluation to assure that the surgical candidate will not suffer increased harm due to their HIV disease when human endeavor can in any way prevent it. Heretofore, surgeons performing surgery for the Transsexual have eliminated the HIV+ person from consideration. This should not be so. Granted not all will be candidates but thoughtful selection can be applied and can change some individual's crushed dreams to quality living and fulfillment.

At the HBIGDA convention held in Vancouver in September 1997, members endorsed a policy that favored surgery for the HIV infected transsexual. No guidelines were formulated then or since, Our hope is that the precepts outlined in this paper will fortify that policy and help GRS surgeons consider this special population for the treatment and care they deserve.

Sheila Kirk, MD recently made TransHistory by forming the first Transgender Surgical & Medical Center (TSMC Center) developed and directed by a Trans surgeon. You can receive more information about the TSMC Center or ask Dr. Kirk questions on your treatment and care, by contacting her at TSMC@aol.com, by phone (412) 781-1092, fax (412) 781-1096 or snail mail: TSMC P 0. Box 38366, Blawnox, PA 15238

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TransGender Tapestry is the only internationally distributed magazine devoted exclusively to the entire spectrum of gender bending experience, and it is at a moment of growth. Our publisher is becoming aware that the Trans community is broader than it ever thought. Among the Trans ranks are nationally and internationally recognized professors, musicians, sculptures, and politicians from all walks of life. The Trans community is no longer simply MtF crossdressers, but also trans men, queer youth, hermaphrodites, and those people who do not identify as any gender. Members of our community are HIV+, HIV-, polyamourous, monogamous, gay, lesbian, bisexual, straight. We are single parents. We are devoted wives and husbands. Mykael and I feel responsible to bring you this wonderfully diverse world. Together with the whole *TGT* staff we want to deliver the stories that touch your life.
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Please return your survey as soon as possible - right now if you have the time (Deadline: 10 August. 1999).

All the questions are important, and I urge you to answer each one honestly - but all the questions are also voluntary (you can, if you wish, ignore any), and the survey is completely anonymous.

Peace.

Matthew S. Carlos
co-editor

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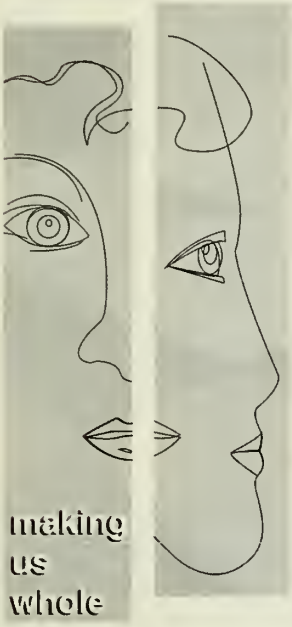

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The sweet yellow light from a spring sun sets across the corner of my desk. I hold my head in my hands. Another murder: The first day of April and now we've lost 7 people in seven months.

When I thought to devote this issue to raising consciousness about hate crimes in the GLBT community, I just returned from Rita Hester's memorial. The most recent murder on the minds of those assembled was Chanell Picket. Now we need only look to last month, or yesterday, to find a warm body.

I want to believe that in the short time between when these words are printed and when you read them no more of us are torn to shreds by knives or blasted through point blank, but my basin of optimism is evaporating. My remaining hope is that I will not become hard and indifferent from the inevitable word of more murders. I want to remain able to cry. In a strange way I wish the novelty of Trans murders would stay.

I gave up protests 13 years ago. 8 years later I swore off politics. I committed myself to a small liberal community and decided to let the outside world realize its karmic destiny without me. This path now leaves me in a grove of contradiction. While I firmly believe inclusion in hate crime legislation will not stop these murders, while I believe inclusion in equality legislation will not convince the purpetrators we are human beings, I also believe without the individual efforts of you and me this violence will not stop - and I have no desire to mourn another casuality of intolerance.

So I am in the odd position of encouraging you to become involved with changing the uncertain future of this world. Like some of you I need to tear down the subtle walls of my sceptisim, open my doors and leave my comfortable living room to get to a revolution which might otherwise leave me in peace. However, I am fortified by the realization that once we are out in the world our involvement can take many forms - we don't need to subject ourselves to simplistic marching slogans and chants to make a difference. Perhaps you will visit your local or national representitives on lobby day, perhaps you write them letters, perhaps I will see you out as your trans gender self when we volunteer with Food Not Bombs, perhaps you'll join me in signing letters for Amnesty International, or maybe you will let the NRA know you are Trans when you renew your membership. Whatever you decide, I urge you to be involved in the lives of others - because human rights is not a spectator sport.

Peace.
Matthew.

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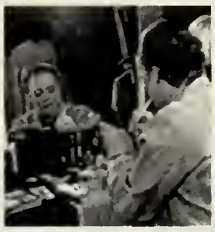

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Nangeroni from page 13

Recently, there has been a suggestion that we ought to use the term "gender variance" for statutory work. I do not believe that such is a good idea. It could be interpreted to presume a normalcy against which such variation must be measured. Moreover, most statutory wording for dimensions of diversity - sex, race, religion, sexual orientation, etc - simply name the dimension, with some element of difference in discrimination implied. We will probably do better by following suit, unless we have some compelling reason for not doing so.

If we seek to create a gender diversity affirming society, we would do well to include not just statutory protection for diversity of gender identity, but also for diversity of gender characteristics and expression. I am neither legal scholar nor linguistic expert, but I believe this wording can withstand close inspection. I urge all who are advocating for protection of diversity of gender identity alone to seriously consider whether such protection is as inclusive as it needs to be to create a safe haven in this culture for persons of diverse gender characteristics and expression. "Gender identity, characteristics or expression" is, I believe, the most inclusive expression of gender diversity yet proposed.

Whether as a clarifying definition of the word "gender", as an element of a list of statutory protections, or simply as an enumerated dimension of diversity, it is a degree of inclusion worth working for. Δ

Gwendolyn Smith from page 35

Late February, 1999.

It's a cold, rainy night in San Francisco. The Castro Theater is screening "The Brandon Teena Story," and a local trans-activist group, TG RAGE, has used this as an opportunity to hold a candlelight vigil, to show others how many transgendered individuals have been murdered since Brandon. The "Remembering Our Dead" website is their main source for this information, and signs are provided with the names of nearly 30 individuals and the date of their death. We end up with more people than signs, though, as over 100 transfolks and allies brave the weather to be there.

I have been asked to speak, and take to the street in front of the theater to address the crowd. It is the first time I've spoken to a crowd this size, but my nervousness is abated once the words start to flow. Amongst the many things that escape my throat, I say, "we are gathered here to remember the victims of transgender violence. We're here to honor them and speak for them."

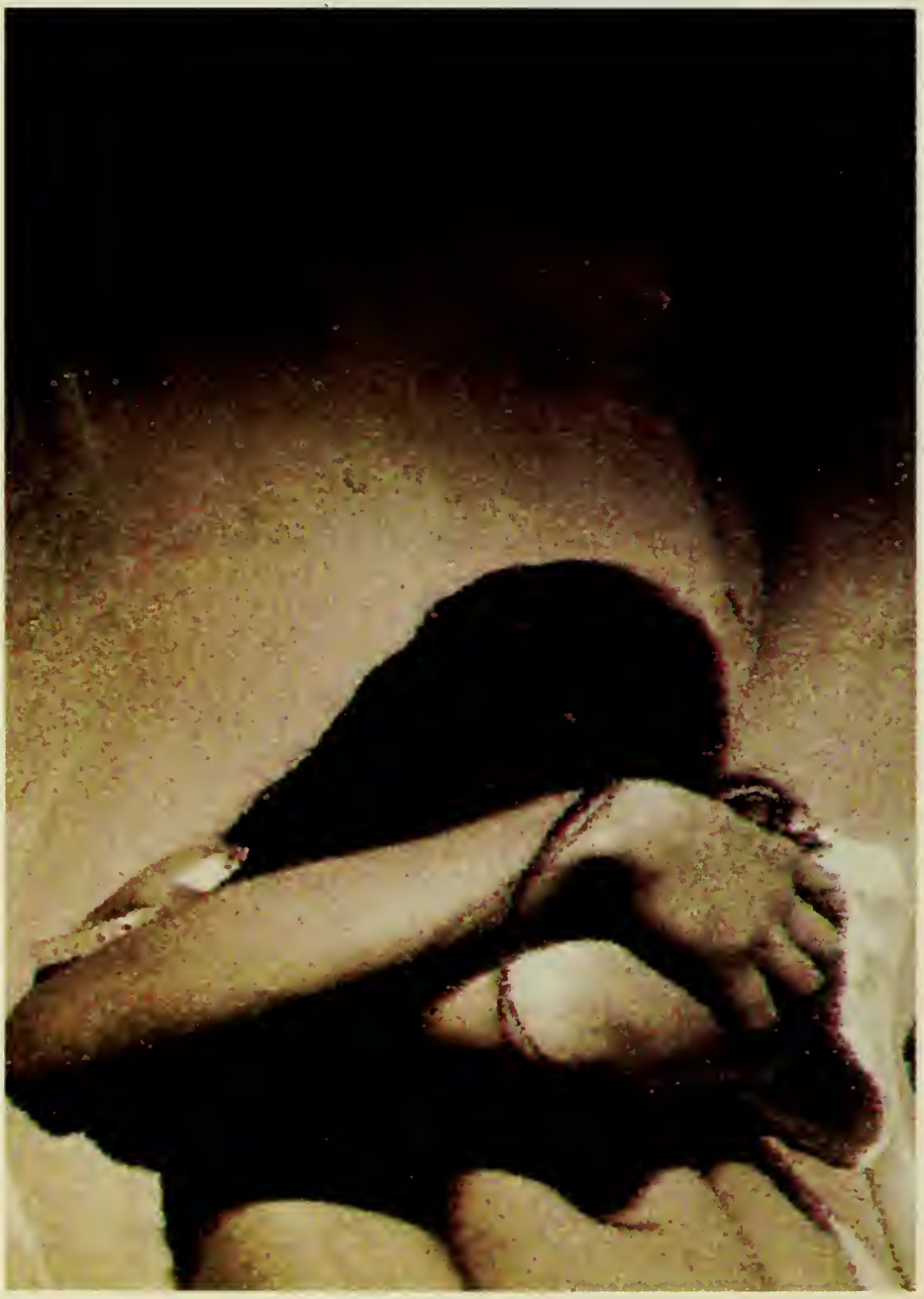
Days later, I am contacted by Dana Priesing, asking to use the "Remembering" data on Capitol Hill. Several It's Time, America! chapters also write, asking to use this information in their own actions.

"Maybe," I think to myself, "maybe this time people will remember." Δ

Gwendolyn Ann Smith (gwen@gender.org) is the Area Coordinator of the Transgender Community Forum on America Online, as well as co-hosting its Sunday Gender Chat. She serves on the Board of AEGIS, as an advisor to the Gay and Lesbian Historical Society of Northern California, and also works as an online consultant and web designer.

46xy/45x

Now let's face facts folks: A duck is a duck, you can paint it black and put on pinstripes, but it's still a duck.



DAVETTA MAGNESS

It all started when I was about ten years of age. I am the second of twins, my sister is about two minutes older than me. She appeared to be a normal girl, and I appeared to be a normal boy, both of these facts however would become untrue as time went on. You see I am a true Hermaphrodite, and was born transposed as my sister was, showing only one set of genitalia but having both internally.

It wasn't until puberty that I started to manifest as female. My sister never had the problems I had because she manifested as a female from the start. But for me it has been a nightmare from Hell most of my life.

I was entering Jr. High School and was now almost fully filled out, I had large breasts, and a very feminine figure, my hair was down to mid shoulders, and if it had not been for the very small penis between my legs you'd swear I was a woman.

The boys teased me night and day, calling me names, and making gestures etc. I refused to take PE. In school, I would not take showers or dress in the boys locker room. I was acutely aware that I was not like other boys. And then one day in the Fall, two boys molested me in the school court yard in front of my entire class. They tore off my blouse, threw me to the ground and took turns fondling my breasts as my classmates watched. They bruised and cut my nipples with their fingers, and sharp stones dug into my naked back. I

THEY TORE OFF MY BLOUSE, THREW ME TO THE GROUND AND TOOK TURNS FONDLING MY BREASTS AS MY CLASSMATES WATCHED.

screamed and cried in pain, but no one lifted a hand to help me. I could hear the boys laughing and the girls giggling. To them it was funny, to me it was torture. My pain was their pleasure. I learned to hate that day. For the first time in my life I wanted to hurt someone else like they were hurting me.

This would not be the last time something like this would happen. I am now fiftyone, and I can't remember a year when some sort of sexually oriented trauma hasn't taken place in my life. All caused by so called "normal people".

I have found that as long as you give people the perception they want, things tend to go all right, but if you do not fill the perception of what "they" think you are, your're in trouble.

The day after I was molested, my uncle carried me to the barn, he had turned one of the larger stalls into a gym. He took me by the shoulders and knelt down in the straw. He said,"I know you're not a boy, but if you're going to survive in the world you have to do one of two things. You either have to learn to run, or you have to learn to stand your ground and fight. I am going to teach you how to fight, how to even the odds." And he did too.

By the time I was sixteen I was a woman, 36-26-34, 5'2", 128 pounds, long red hair, built like a brick shithouse, as they say. I liked boys, dated, and was often times was mistaken for my twin sister. I became very ill, and was rushed to the hospital. The Doctors thought I was intersexed, but told me I had to have and appendectomy. While they had me opened up, my mother decided I was going to be a boy, regardless of my physical appearance, and so she had my female organs removed. I was not asked what I wanted to be, nor was I told for nearly ten years what they had done to me that day. They pumped me full of male hormones, and HGH and made me a boy. A square peg, in a round hole.

Three years later I was drafted, and after failing the physical five times they took me on the sixth go around. My mother asked one of the members of the draft board why they kept sending me back over and over again. The answer was, "we thought it would make a man out of him". Kinda hard to do, since I was a woman. I would serve 18 1/2 years, do four tours of duty in Vietnam, be decorated nine times, including two silver stars, four purple Hearts, and a lot of other things. I would bring three friends home in boxes, and see more death and pain than any person should have the right to see in one life time.

One year from retirement, the military would discover my true gender, and discharge me medically. Since then I have remanifested as a female, and it has brought me copius amounts of grief. I was asked to leave my church, and I have been fired from three jobs because my employer viewed me as a transvestite. It didn't matter how good of job I did, or what kind of person I was. Title seven is worthless as it stands today. And freedom is a word loosely used by those that have it. I have fought and shed my blood four times for this country, but my country denies I exist.

To list the many incidents that have transpired during my life would take volumes. And for me to remember them would carry me back to places and times I'd rather forget. Life goes on, and I go on with it.

I once had a psychologist who told me, "you need to surround yourself with people who understand, and care about you". That would be nice, but that is not the real world. I wish everyone had to go through "Sexual dysforia" just once, and that all the straights had to be gay for a year. Then they would understand what it is like. But they don't, and will never understand people like me or you.

I am a Christian, have been all my life. My Dad was a minister, and I attended Church every time the door opened. I am fairly knowledgeable in Bible, having read it at least three times, in three different versions. And nowhere in any of them did I read that a Hermaphrodite can not be both male and female. And yet I was expelled from my Church because I choose to be myself on stage. My ex-minister said, "You are carrying on a homosexual affair with your wife when you dress as a female". I said, " well I don't think that is the case at all, I've been married for 32 years, something of a record in this day and time." I pointed out that "Half of me is male", and that it is impossible for a hermaphrodite to be a homosexual since they are dual sexed. I was not having any type of extra-marital affair, nor was I being anything other than a loving husband and a good father to my children. But in the end I was ask to leave, because I choose to be a member of an all girl band. Never mind the fact that I was genetically a female, that I was psychologically imprinted a female from birth. To him it was better that I lie, and say I was male. That I should deny my true status, and pretend to be something I wasn't, it was better to deny my birth-right before God and say I don't like the way you made me. He continued by saying " I was a fallen creation", a mistake. I answered him by saying, "you mean God makes mistakes"? Well if it is a mistake, he continues to make it every fifty live births pastor. You would think the creator would catch that, and correct it if it were a mistake". I got no response from that. Instead he insisted I go to counseling, actually it was "brain washing" sessions.

I would serve 18 1/2 years, do four tours of duty in Vietnam, be decorated nine times, including two silver stars, four purple Hearts, and a lot of other things.

Now lets face facts folks: A duck is a duck, you can paint it black and put on pin-strips, but it's still a duck. A square peg does not fit in a round hole without major modifications, at which point it is no longer a square peg. You cannot make a true male a female, you can give the appearance, but not the DNA, nor the genetic code. But a true hermaphrodite is both in all respects. The DNA, the genetic code, the form, and the psychological imprinting; they can be either or both. Now a duck knows if its male or female, it doesn't have to be told which it is. I think I am at least as smart as a duck, and I know which gender I am, and it is not what I appear to be.

There was no problem with me in the

early years, I knew what I was. The problem arose when my mother had me changed, and the doctors made a square peg fit a round hole.

Over the years the fit has changed. The peg is still square, but the hole no longer stretches like it did in my youth. Living in shadows no longer appeals to me, and I could give a damn what others think any more. But being a Christian I have turned the other cheek and took it on the chin many times, and I continue to do that to a point. Once the point is reached, I'll fight. When I fight, I fight to win. I don't just get even, I do everything in my power to "get over". My Uncle taught me well, and although I hate physical abuse, fighting and such, I can dish it out if need be, as evidenced by my military record. I'd rather reason it out, but that is the other parties choice.

I have been called about every name in the Webster's, and I have been laughed at, spit on, mocked, lied about, and treated worse than the lowest form of life, more times than I can count. And all of them hurt me inside, but long ago I excepted the fact that being special, means being a target. I have grown acustomed to abuse, and have come to expect rejection. People are creatures of habit, they do not accept change easily. Most can not understand how you and I feel inside, nor the reason we have to be what we are. They think that we can be like them, if we want to be, that It is a mind over matter thing. They do not understand that many of us feel we're in the wrong body, that our minds and bodies don't match. That being Gay isn't a matter of choice, but rather a matter of biology. What many fail to understand is that this suit we wear is only an "Earth Suit", it really means nothing, It is what's in side that matters, and not what is viewed on the outside. You can never judge a book by the cover, nor can you judge a person by their appearance.

Some of the nicest people I know are Gay, and Transsexuals. I feel at ease with them, because I know they know how it feels to be rejected, and abused. They have been there, like me. They have felt my pain, and I theirs.

When people hear my music, they often times tell me that there is a sadness in it, always in the back ground. I suppose that is true, for it is that second light in me, the one that has been in prison all these years that has screamed for freedom, singing her blue lament.

It has been a long road, with few pit stops, but alas my road is coming to and end soon. I am over fifty now, old for a hermaphrodite. As I look back over my life I wonder how I made it through this far. I wonder as a nation, have we learned anything at all? The events of the past year have pointed to a resounding NO.

Colleges and Universities teach classes that imply, "it is not a crime unless your caught. That the end justifies the means, as long as the results are what you want". TV shows with violence and sex, nudity, and worse, are shown to young kids. Where vulgar language is used, and people like us are called, queers, freaks etc. How can you ever expect them to respect us as equals, when we are portrayed as something else?

It all starts at home, with the parents, the schools, and the church. Hate is not an inherited trait, it is taught. Just as right and wrong is taught. It starts in the home, and is the parent's responsibility. When children start to school they pick up things from other kids, but if the parents spend time with their children, they pick up on what the kids have heard that isn't quite right. Then they can correct it, before it gets to be out of hand.

I remember one time my boy came home from school with this perplexed look on his face. I said, "what's up Bud". He said, "dad, you know there were some boys in school today talking about eating "raw pussy". I said "really". He continued by saying ,"I can't understand what they mean, why would anybody want to eat and old dead cat." I explained it to him, that they were talking about a girls vagina, and not a cat. He had the strangest look on his face.

Another time my daughter came in from school really upset at a black girl in her gym class. She made the mistake of calling her a "Fucking N____"! My wife walked to the kitchen sink, picked up a bar of hand soap and preceded to stick it in my daughters mouth. She then proceeded to inform my daughter, "don't you ever talk about another human being like that again in my house. They are human too. They can't help how God made them. I will not tolerate vulgar language, do you understand that"? Apparently she got the message loud and clear, I've never heard her say another vulgar word, or bad mouth anyone again.

When my children went out in public I often got comments from others about what nice manners they had, and how polite they were. It made me very proud. My children were raised with the idea that human life is something to value, and that all people had rights, and dignity. Color or gender did not matter. That you had to judge each person by their merits, and not their appearance. I am proud to say they understand, and are both Christians and both live their lives as I believe God intended. Both of my children understand what I am, and why I have to be me sometimes, but they still both call me Dad, and I suppose always will. And that is good, for I am their father, and I am proud they view me that way.

Although changing title seven would be of great value, it will not end the discrimination, nor will it change the fact that "all Americans are not free, nor are they welcome in American society". Only a change in America's heart can do that, only a deep abiding faith in God, and return to our Christian principles in the home, and at work, will change the current trend. Only an understanding that biology, and not false teachings spewed out of twisted minds, are the facts of life. That we are this way because we have to be; not because we necessarily want to be. When people understand that God made us all different colors, different nationalities, he also made us differently sexually, that there is more than just XY and XX, there are also 46xy/xx and 46xy/45x as I am. That we have emotions, and dreams as they do. Then maybe, we can truly be free in Gods hands, "One nation, under God, with liberty and justice for all" all equal, all free. I hope I get to see that day. Amen Δ

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CROSSDRESSING RELIGIOUSLY

Though we may feel more comfortable if we discourage thinking and questioning, the seekers of wisdom must always challenge conventional ideas.

RACHEL MILLER

In my gender community debut at the Texas "T" Party in early 1996, I described my journey to become a complete person. As I spoke, the memories of the pain I had endured from repeated rejection came flooding back. I had seen the impact on countless others and promised myself I would never forget.

The ridicule and rejection of cross-dressers as expressed by mainstream society is so strong that the most consistent advice I have received from others was to never tell anyone! There is an incredible fear that we will lose our wives, our children, our jobs; everything of importance. That fear becomes even more palpable for those who wish to have a personal relationship with God. We are extremely hesitant to bring the question to our minister for fear of being branded as a sinner, excluded from the church and separated from God. So most of us say nothing and continue to hide causing still more guilt, shame and pain.

Some friends advised me not to bother trying to talk with religious leaders about our issues claiming that they wouldn't listen. I hoped that assessment was overly pessimistic but, when my newsletter urged religious leaders to "Let The Walls Fall Down" in love, most of the

WE ARE EXTREMELY HESITANT TO BRING THE QUESTION TO OUR MINISTER FOR FEAR OF BEING BRANDED AS A SINNER, EXCLUDED FROM THE CHURCH AND SEPARATED FROM GOD.

bricks fell on my head. I used to think of Bible thumpers as people who pounded on their Bibles to make a point but these people pound their Bibles on the heads of anyone who disagrees with them.

Without learning any personal facts about my situation nearly 80%, 42 of 54 clergy, labeled my crossdressing as sinful and requiring repentance. I was stunned by the overwhelmingly negative and often violent nature of the responses. If that was the reaction when they acted "out of love" as many insisted they were doing, I shudder to think what it would be if they didn't love me. These extracts demonstrate the seriousness of the situation.

In each case I sent a follow-up email pointing out that only one Biblical verse addressed the issue, that commentators gave multiple interpretations of the meaning and that most concluded it wasn't about crossdressing per se. Given that, I concluded that a blanket condemnation is not warranted, that each case needs to be viewed separately and that dialog is needed to understand the situation. In turn the clergy branded me as rebelling against God, failing to accept His Word and suffering from a serious relationship problem with God.

So what's the story here? Am I an honest seeker of the truth or just a rebellious critter who wants to shape the Bible to fit my own agenda?

Don't discourage thinking and questioning, we may feel more comfortable,but seekers of wisdom must challenge conventional ideas. Probing is difficult and serious inquiry will either validate the truth of the existing views or lead to better understanding. My request of religious leaders is to read this material without firing off an immediate reply. Please take the time to pray and seek God's will on how He would have you proceed.

My early religious training was administered by Catholic nuns in grade school. The vehicle was the Baltimore Catechism. The method was to memorize the questions and answers or experience the splendor of a ruler across the knuckles. I didn't need to think. I didn't need to study the Bible. I just had to regurgitate the answers on demand. Trouble was my brain kept thinking up new questions. Sister's response was if I even think of another question, it is a mortal sin and I am damned to Hell. So I learned the answers. I learned to keep my thoughts to myself. I learned fear and guilt. Hardly the best foundation for a relationship with my Creator.

Religious conditions didn't change much for me until I encountered the Jesuits at Marquette. "What does it say?" was replaced with, "What do you think?" When I stumbled about uncertain how to respond to this new concept, I got smacked with a verbal ruler. "Look! God gave each of you a brain. He expects you to use it. I'm going to teach you how to use it, not what to think. Now, what about...?" We were expected to challenge assumptions and validate logical steps. We were taught to draw on a wide variety of material developed by people with differing yet knowledgeable views and then use our own critical thinking abilities to make informed decisions. I was starting to learn to express my thoughts. I was starting to unlearn fear. Once I started on this path, return to the old one was impossible.

A fundamental aspect of good logic is to carefully examine the authors' assumptions. If I accept their assumptions and they employ sound logic, I will find myself forced to agree with their conclusion. Many writers gloss over their assumptions or never state them explicitly. I want mine to be clear so you can assess them. My assumptions are that: God is my Creator

The Bible represents God's Word and helps direct my life Scripture must be interpreted in light of the times and circumstances in which it was written There will always be a certain amount of ambiguity in Scripture No single scholar or religious group has the definitive word on all Scriptural meaning It is my duty as a Christian to obtain as much insight as possible and remain open to hearing the views of others even if they are different from my personal beliefs

The religious community's response to "Let The Walls Fall Down" honed in on Deuteronomy: Chapter 22, Verse 5, "A woman must not wear men's clothing, and a man must not wear women's clothing." They said failure to acknowledge my sin left me in a state of rebellion against God.

I passage researched several interpretations, found multiple views and concluded that it was not an absolute condemnation of crossdressing. That level of analysis was enough for me at the time, but is inadequate now. Since I am not a Biblical scholar and can't compete with religious leaders on detailed Scriptural interpretation I turned to existing Bible commentaries. I was determined to find out what they had to say and gather all points of view. I finally stopped looking after 30 commentaries. Here's a summary of their interpretations with the number of times found shown in parentheses:

- *Pagan religious connotation (12)*
- *Deviant sexual practices or moral issues (9)*
- *Maintain proper distinction between the sexes (8)*
- *Part of a collection of laws with a common theme (5)*
- *Definitely not about simple crossdressing (5)*
- *Magical connection related to disguise or deceit (4)*
- *Related to armor or wartime attire (3)*
- *No comment (3)*
- *Hard line literal interpretation*

I learned fear and guilt. Hardly the best foundation for a relationship with my Creator.

to be applied to all cross-dressing (2)

- *Doesn't apply because we aren't under the law (1)*

Over half used qualifiers such as likely, may/might, possible/ probable, seems, some or suggests/suppose. I believe that this diversity supports my contention that a blanket condemnation is unwarranted.

Some people insist on taking this verse literally without qualification or interpretation. If they say it is wrong for a man to wear a dress, then logically they must also say it is wrong for a woman to wear pants, suspenders, a vest and a tie. Virtually everyone applied the rule vigorously to men yet ignored it when dealing with women.

Continuing with literal interpretations, two other verses are curiously related to clothing. Verse 11, "Don't wear clothing woven from two kinds of thread: for instance, wool and linen together." Why isn't there a great disturbance about wearing shirts and blouses made of polyester and cotton? Verse 12, "You must sew tassels on the four corners of your cloaks." Wearing tassels today is more likely to be associated with a burlesque show than a religious expression. Why didn't anyone mention these verses?

Verse 22 is really interesting, "If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lie with the woman and the woman: so shalt thou put away evil from Israel." If you brand a cross-dresser as an abomination aren't you similarly required to put adulterers to death?

Finally, verses 28 and 29 state, "If a man finds a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; Then the man that lay with her shall give unto the damsel's father fifty shekels of silver and she shall be his wife; because he has humbled her, he may not put her away all his days." Are we to force every man who seduced a virgin to pay a dowry, marry her and prohibit a divorce for his lifetime? If anyone chooses to take part of one verse literally, then they must take the others the same way. We have only discussed six verses from one chapter, and I don't know anyone who consistently follows the literal interpretation of all of them. The Torah has 5,851 verses and some make even these situations appear mundane. Are we to take them all literally as well? If we don't take them literally, what should we do? Consider these alternatives:

For Religious leaders

Stop rushing to judgment by condemning all cross-dressing as a sin requiring repentance Start dealing with these hurting individuals with love and compassion by discussing the issue constructively Help these men and women achieve a personal relationship with God

For Cross-dressers

Stop silently accepting the pronouncements of religious leaders regarding cross-dressing and use these materials to open a dialog. Start seeking an accepting church home -- see my quest for some ideas . Be honest about your issues and seek constructive solutions rather than hiding. In a recent Greg Evans' "Luann" cartoon, the husband is watching her at breakfast. Without saying a word he mentally critiques her every action -- using regular coffee instead of decaf, an extra spoon, lots of cream, leaving toast crumbs in the butter, not wiping up a spill. Finally Luann turns and says, "You're being 'Judge Mental' again, aren't you?" Far too often we fit that judgmental mold. Wouldn't it be better to fit the loving mold of Angela Michaels, a member of my gender family, who said, "Love is -- Not worrying about the difference." We can choose whether to build the walls between us and God higher or to help them fall down. What will you choose?

Notes

My catechism experiences and battering because of cross-dressing aren't unique. For those who have felt the sting of legalism, shame and guilt in a religious context, help is available. A good place to start is the book, "The Subtle Power of Spiritual Abuse" by David Johnson and Jeff VanVonderen.

If you brand a cross-dresser as an abomination aren't you similarly required to put adulterers to death?

For those religious leaders who find themselves trapped in the role of the abuser, the same source offers help in breaking that role. God loves us all and His healing is always available.

For those seeking more information about the spiritual issues faced by cross-dressers, the Grace and Lace Newsletter is an excellent source.

For church leaders willing to open their hearts and churches to cross-dressers, please contact:

Diane A. Zahn
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Diane is working with IFGE, the International Foundation for Gender Education, to assemble a list of empathetic churches, pastors and religious organizations willing to talk with members of the transgender community. We need your active involvement to break down the walls that other religious leaders have constructed. Δ

HEALING IN PEACE

In denial for three days, I told my friend Holly, a long time activist. She was incredulous that I had not reported the crime. She suggested that remaining silent would enable assaults on others.

Photo Brenda R.

KIMBERLY J. STEVENS

FILE PHOTO: A SKINHEAD BAND CALLED HATE CRIME.. THEY SCREAM WORDS OF HATE AND KILLING IN THEIR VIOLENT SONG LYRICS.

I'm a transperson. Forty-something years old, born in a male body, always felt not quite right about that part. An accomplished musician and skilled engineer, I have lived with my partner and our children for over two decades. Coming out was a process, which I started in 1996 and planned sensibly, so as not to dump everything at once on the people whose lives touch mine.

Early Easter Sunday 1999, I was assaulted by a group of skinheads. I looked different and they decided I was fair game for their campaign of hatred and violence. The way I was dressed is irrelevant. While I was down on the floor of The Met Café getting kicked in the head, there was only one thought going through my mind how do I get out of here quickly and safely? There were no floor staff or 'bouncers" anywhere, so I had no help at all.

In denial for three days, I told my good friend Holly what had happened. A long-time activist, she was incredulous that I hadn't reported the crime, and suggested that not doing so would enable future assaults on others. She suggested that remaining silent about this would negate all the steps I had taken marching for Matthew Shepard, Rita Hester, and others. The next morning I called in sick to my office. I got myself together, sucked up my courage and headed for downtown Providence.

Rich with culture and history, Providence unfortunately has had more than its share of transbashing episodes of late. A compassionate officer at Police Headquarters recognized this as a hate crime, and directed me to the Mayor's Liaison to Gay & Lesbian affairs. In a meeting with this person I was assured my legal name and town would not get out, which I believed. THAT WAS MISTAKE #1, So, I went back over to Police Headquarters where this person met me. The three of us sat with a kind and understanding Sergeant who echoed the Mayor's Liaison's assurance of privacy. After spilling my entire story to the sergeant, I filed a Police Report with him, which included my legal name and address. THAT WAS MISTAKE #2. The kind sergeant offered to take me to back to this nightclub when another skinhead act was "performing," and with he and some other officers in plainclothes, have me point out the perpetrators if I saw them. I thanked him for his offer and told him I'd think about it. But, I knew my answer would be "no, thanks." Knowing I couldn't handle another venture into a den of swastikas, I declined their offer.

Skinheads working up to a rage listening to music.

Unbeknownst to me, the police report was plastered in the Providence Journal two days later, complete with my legal name, age, and the town in which I live.

After being released from the in-patient unit, I came back home not knowing what my recovery would look and feel like. I soon found out: the day after I was released. A story came out in In Newsweekly, a local weekly Gay, Lesbian, and Bisexual (note the absence of Transgender) tabloid- This story reported that a transbashing incident did take place. But I never dreamed the article would:

(a) label me incorrectly as a crossdresser,

(b) print both my legal name and preferred name,

(c) print the name of the town I live, and

(d) be riddled with errors and omissions.

Conspicuous throughout the article were the names of the Mayor's Liaison and a local a Trans-activist. Together with the writer of the article, those three folks outed me. What was most amazing was that nobody had contacted me for confirmation or clarification: they just went ahead and put a "story" together. So much for a "sensibly planned" coming out! After confronting them with my feelings of anger, dismay and disgust, one person started to do damage control: I politely asked her to stop. Unfortunately, I had to be less polite on my second request.

An angel flew in my window: Peter Cassels, a writer from Bay Windows, another local Gay & Lesbian Newsweekly, called me to confirm what he had heard and read regarding the assault. I agreed to an interview providing (a) my legal name would not be used; (b) the correct pronouns would be used, and (c) that I would have an opportunity to set the record straight correcting the errors and omissions the competing newspaper printed On the day the issue of Bay Windows hit the newsstands, I was at once apprehensive and optimistic. Opening up the paper, I saw that this skilled journalist had crafted a piece which was well written and righteous. His writings made me feel that the truth had been served, finally, to our community - and to me.

Further, this article has been viewed by many in the Trans-community (myself included) as an olive branch being extended to us by Bay Windows. This paper had been criticized and picketed recently, due to the way many Trans-violence episodes were handled. By working together in an atmosphere of love, and a spirit of peace and truth, this rift has begun an important measure of healing, which will continue to grow by cooperation and with a sense of family. If my assault can help heal the differences between Bay Windows and the Trans Community, then in a strange and ironic way, it was worth it.

Beware of free advice: its worth every cent. This advice did not come free, but I'll gladly share it with you:

(a) Stay away from People, Places. Behaviors, and Situations which can be unsafe. Listen to that still, small voice inside you, and heed that "uh-oh" feeling. When I doubt, leave.

(b) Get promises from Police and GLBT Liaisons in writing;

(c) Encourage activists to get the facts straight before they get active.

(d) Don't be surprised when less-than-ethical journalists print something that is incorrect or missing vital information Take every opportunity to set the record straight through another vehicle.

Writing and speaking about this incident has helped me heal the hurts that have bothered me. I have forgiven the skinheads for what they did to me, as I have also forgiven the three people involved in outing me. It is with this peace that I can now get down to the business of healing, becoming whole again, and continuing to paint on my own canvas, my "work-in-process. " Δ

EASTER ATTACK

The assault may have been inspired by the music, which contained antigay and racist lyrics.

PETER CASSELS
Bay Windows correspondent

A person who identifies as transgender was assaulted in a straight nightclub early on the morning of Easter Sunday, April 4, by a group of skinheads. According to a police report provided to Bay Windows April 21, Kimmy Stevens of suburban Boston was attacked at the Met Cafe on Union Street in the city's downtown area.

The report filed April 7 states that two white males approached Stevens at the club frequented by straight youths, pushed her to the floor, then repeatedly punched and kicked her in the head and body. A third male joined the group and allegedly kicked the victim in the face. Stevens then fled. Two of the assailants and a small group of other patrons stood in the club's doorway and shouted antigay epithets.

Stevens described the assailants as being in their 20s with shaved heads. One, who has brown hair and eyes, is about 5 feet, 6 inches tall and weighing 145 pounds, wore laced up engineer boots and a white tank top T-shirt. Another suspect has light brown hair, is about 5 feet 10 inches tall and weighs 180 pounds.

According to the police report, the assailants called Stevens "a fucking faggot, a faggot cowboy and a disgrace to his race." She said they also yelled, "Come back so we can kill you." Her injuries included a bruised right elbow, a sore nose and a sore upper back.

Captain John Ryan, Providence, RI police spokesperson, told Bay Windows the incident is still under investigation and asked that anyone who may have witnessed the attack and could help identify the suspects to come forward.

Stevens, who agreed to an interview with Bay Windows as long as her real name was not used, reported being very disturbed by an April 22 article in In Newsweekly, a Boston gay newspaper. "That article successfully did two things: outed me with my legal and preferred names and the town where I live, giving the perpetrators a chance to continue their assault on me and my family," Stevens said,

Engineer Boots

adding that the story also contained some inaccuracies. "I'm very disappointed and very hurt. [Crimes like this] must be reported and not be swept under the rug; however a sense of propriety must be used, maybe some compassion, maybe walking in their steps wondering how they may feel about seeing this in print."

Stevens saw this interview as an opportunity to air the facts of the case. "The [April 22] article quoted Fitzgerald Himmelsbach [Providence Mayor Vincent Cianci's gay and lesbian community liaison] as saying, "I believed rings and bracelets I was wearing at the time may have may have suggested to my assailants that I

"COME BACK SO WE CAN KILL YOU!"

was gay," she stated. "No, I never did believe that. Why would I blame myself and my sartorial preferences for a vicious hate attack on me? It's like, blame the victim. No, I won't blame myself for someone else's anger." Stevens was wearing jeans, a black tank top, leather jacket and cowboy boots when she was attacked.

Although one of the assailants allegedly tried to kick Stevens in the face, she disabled him with a karate move: "I'm not a defenseless weakling. I have studied some self-defense under the tutelage of a national Karate champion. But, when you're on the floor being kicked by three people, your first instinct is to get out of the situation. That's why I fled."

The assault may have been inspired by the music played by two bands at the Met Cafe that night, which contained anti-gay and racist lyrics. "Their names are Inspector 7 and Mephiskapheles," she reported. "Most likely these hate-preaching excuses for musicians have record deals with labels owned by larger companies, whose lawyers travel in fleets of company jets."

Although the April 22 In Newsweekly article stated that the club's staff witnessed the assault but did not intervene, Stevens denied that was true: "I said nothing about the staff seeing the assault. In fact, no staff or floor people were even evident during either show, save for the person who took our money at the door."

She reported that the police were cooperative: "An unidentified officer did ask me if I thought the crime was hate-motivated. When I replied in the affirmative without hesitation, he sent me over to Mr. Himmelsbach at City Hall. Sergeant O'Connor [the officer who wrote the report] was sensitive, compassionate, and concerned for my well-being. Unlike many, many people who vocalized concerns about what I might have done to provoke my own assault, the first thing the sergeant asked me was if I was OK. That felt quite good."

Stevens is board chair of the Tiffany Club of New England (TCNE). "We are a non-sexual educational charity dedicated to the support of the transgendered community and those whose lives they touch," she explained. "Transvestites are included in the scope of our membership. I prefer that TCNE use the term 'transgendered,' as it is an inclusive umbrella description, and not specific or preferential to one flavor or another within the entire spectrum of transgenderism. We also have female-to-male members."

File Photo: Shinhead bashing in progress.

Activists did not become aware of the assault until April 21, according to Kate Monteiro, president of the Rhode Island Alliance for Lesbian and Gay Civil Rights, who received an e-mail message from Penni Ashe, director of It's Time Massachusetts, an advocacy organization for transgender people. "It's important for victims to report these incidents to us as well as to the police," Monteiro said. "The attack is another indication that attacks against GLBT people are becoming more violent."

In an e-mail message to Bay Windows April 24, Ashe also asked that the victim's legal name and hometown be withheld. Transgendered persons are the last socially acceptable bastion of marginalization, according to Ashe. "No longer is it acceptable socially to make derogatory remarks about gays, bisexuals and lesbians, in polite company," she wrote. "Yet it remains permissible to make any number or kind of derogatory remarks about transgenders. Often, these remarks are not recognized socially as derogatory — too often, not even by transgender people ourselves."

Ashe claims that 50 percent of Boston's professional sex workers are transgender: "For the most part, these sex workers are not engaging in this horrifically dangerous activity because it's fun or because they are lacking skills. In fact, often these sex workers have advanced degrees. Some have worked as architects, software engineers or other high-skill, high-salary professionals, until they were fired because they are transgendered."

Himmelsbach told Bay Windows April 26 that when Stevens met with him April 7 to discuss the assault, he encouraged reporting it to police, but warned her that police reports are public records and the media could use the victim's legal name. "I'm a liaison to the community, not a victim advocate," he said. Himmelsbach believes Rhode Island needs a victim advocate for gay, lesbian and transgendered persons. "I've contacted the Fenway Community Health Center and Sojourner House, a local organization that assists victims of domestic violence. I hope to work with them to address this need. With the increase in assaults on gays and transgendered people, it looks like we need to have at least a part-time person who can deal with the emotional and court issues that I'm not qualified to deal with." Δ

Article originally appeared in Bay Windows. Boston's Gay and Lesbian weekly newspaper.

"A FKING FAGGOT, A FAGGOT COWBOY AND A DISGRACE TO HIS RACE."**

Robert Eads

Transgender Activist

Photos: Mariette Pathy Allen

Robert Eads, 53, Died January 17, 1999 at Sun Alliance Hospice in Dunwoody.

The cause of death was cervical cancer, according to his girlfriend, Lola Cola.

Eads was a female-to-male transsexual who had lived as a man for 15 years. He was a key personality among the organizers of the annual Southern Comfort transgender conference. At last year's conference, Eads was one of five keynote speakers. Having already moved to hospice, Eads said good-bye to his Southern Comfort family in a speech described as brief but very moving.

Friends recall Eads as a courtly gentleman who dressed in black, carried a cane and wore a cowboy hat and shoes. In October, Eads was featured in the documentary "Transgender Revolution" on A&E.

A native of Charleston, W.VA., Eads had lived in Atlanta for three years. He worked as a nurse, a chef, and a truck leasing professional.

"He was very well-known and respected," said Cola. "He was happy to work quietly behind the scenes and had a special interest in people who are coming out for the first time. He would go out of his way to make them feel welcome and comfortable. He admired their courage for coming out." Cola said that when Eads first became ill, "he went to over 20 doctors and clinics before he found someone willing to treat him, because of his transgender status." She said she felt that this delay in treatment hurt Eads' chances of beating the cancer.

Eads' survivors, in addition to Cola, include parents Joe and Pauline Eads; sons Doug and Bo Armstead; brothers Frank and Oogie Eads; and grandson Keegan Armstead. National Cremation Society handled the arrangements.

Eads requested that no service be held. Several friends gathered at his property in Toccoa to plant and decorate a Christmas tree in his honor.

The above article appeared in the Southern Voice, 1/28/99
Used with permission

Dear Friends,

Please forgive me, but I feel compelled to mention something unpleasant I consider important. I am left with this enormous hole in my heart that may never completely heal, and it's possible that it all might have been completely unnecessary.

Robert had been diagnosed with cancer roughly 3 years ago, months later than he should have been, due to the unwillingness of the "caring professional" medical people to deal with a trans man. He was turned away by over 20 doctors and clinics because they weren't comfortable treating someone of his ilk. When he finally found someone that would treat him, he underwent radiation and chemo treatments, but it was all too late to be effective. I can't help but think that if he had found help immediately upon seeking it, things might have been very different. I feel like this beautiful person I love so much was casually sentenced to death for being different.

This is so outrageous, so completely unacceptable, I feel we absolutely MUST press for change. Such a thing should never happen to anyone. At the moment, I'm clueless as to how to proceed, but I don't intend to remain so for long. It seems that this sort of discrimination is way more common for FTM people than MTF. Adequate medical care is very difficult for transguys and many go for years, even decades without seeing a doctor. This absolutely must not be allowed to continue, and I believe we can manage to raise whatever kind of stink is required to put a stop to it.

Please do what you can.
Lola 1/99

GENDER LOVING CARE

A GUIDE TO COUNSELING GENDER-VARIANT CLIENTS

Randi Ettner

Reviewed by: Sheila Kirk, MD

Transsexuals, cross-dressers, and other gender-variant clients are frequently misunderstood and, therefore, inappropriately treated by clinicians.

The condition is often inaccurately diagnosed as a sexual identity issue, further obscuring effective interventions. Furthermore, the options of recommending hormonal and surgical treatments often cast the therapist in the unfortunate position of gatekeeper.

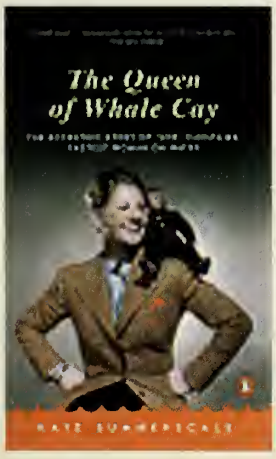
To this confusing and emotionally charged topic, Randi Ettner brings a deeply humane and thoroughly authoritative voice. She shares stories from her clinical practice, letting readers hear the struggles and turmoil of gender-variant individuals. She provides both an overview of gender identity and practical advice on counseling. Gender Loving Care is the first book to combine theory and application to assist professionals working with the transgendered.

"...Throughout this book the reader is treated to compelling case examples from the author's wealth of clinical experience in this field. These cases serve to electrify key teaching points in a way that will be memorable for readers...Arguably, the most potent sociopolitical point repeatedly hammered home by Dr. Ettner is the observation that 'In this age of political correctness, it is still okay to mock the transgendered.' This theme resonates like a sentinel bell in the night to wake up those who would knowingly, or unwittingly, participate in this embarrassing anxiety-provoking sport. The book is timely, unmatched by any other work in the current literature...well researched, bold in presentation, and a delight to read." George R. Brown, M.D. Professor of Psychiatry, East Tennessee State University

"In physical size, Dr. Randi Ettner is a small, in fact petite, woman. But in empathy for and awareness of the continuing trials and struggles of transsexuals, she is a giant. Her intelligence and insight, as expressed in this book, are what professionals need to experience. In fact, all society should be listening to what she tells us. This book is must reading for everyone."

Sheila Kirk, M.D. Transgender Surgical and Medical Center, Pittsburgh

Gender Loving Care ISBN 0-393-70304-5
$25.00 W.W. Norton 1-800-233-4830
Randi Ettner is at rettner@aol.com



THE QUEEN OF WHALE CAY

by Kate Summerscale

British eccentric Marion "Joe" Carstairs (1900-1993) was a world-class speedboat racer, heiress to the Standard Oil fortune, ruler of her own Caribbean Island ... and a cross-dressing lesbian.

This biography places Carstairs's adventurous life in the context of 20th-century attitudes toward sexual deviance. During the permissive 1920s, Carstairs was able to flaunt her taste for women in the bohemian circles of London and Paris. She had affairs with numerous gals, including Natalie Barney and Dolly Wilde, Oscar's niece. When writing about Carstairs's boat races, the press of that roaring decade regarded her as a lovable tomboy. But as social norms shifted in the '30s, Carstairs's lifestyle was frowned upon.

So she acquired Whale Cay, an island off the coast of Florida, turned it into her own version of paradise, became a gentleman farmer, and had an affair with Marlene Dietrich. Carstairs's most important and long-term relationship, though, was with Lord Tod Wadley, a stuffed leather doll.

Ultimately, Carstairs's lust for privacy, and for control, was so great that it threatened to consume her.

When Marion Joe Carstairs died in 1993 at the age of ninety-three, she was largely forgotten. During the 1920s she held the world record as the fastest female speedboat racer. But as journalist Kate Summerscale discovered, when researching an obituary for the Daily Telegraph, Carstairs was also a notorious cross-dresser who favored women and smoked cheroots. Supremely self-confident, she inherited a Standard Oil fortune and knew how to spend her money--on fast boats and cars, female lovers, and a Caribbean island, Whale Cay, where she reigned over a colony of Bahamians. There, far from her bohemian past in London and Paris, she hosted a succession of girlfriends and celebrities, including Marlene Dietrich and the Duke and Duchess of Windsor. Through it all, she remained devoted to Lord Tod Wadley, a little doll who became her bosom companion. Already a bestseller in England, The Queen of Whale Cay is a marvelous portrait of one of the twentieth century's great eccentrics.

NEW ARRIVALS

GENDER LOVING CARE
by Randi Ettner

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THE TRANNY GUIDE
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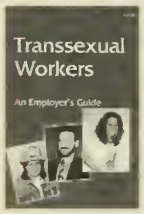

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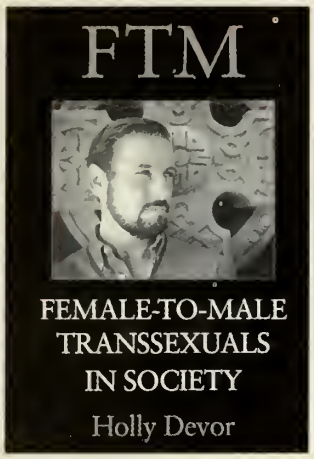

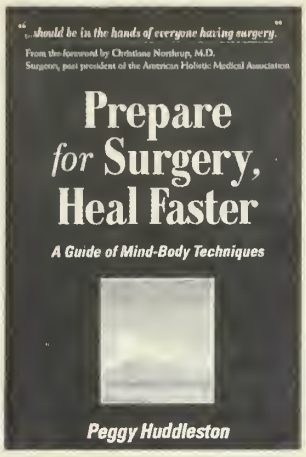

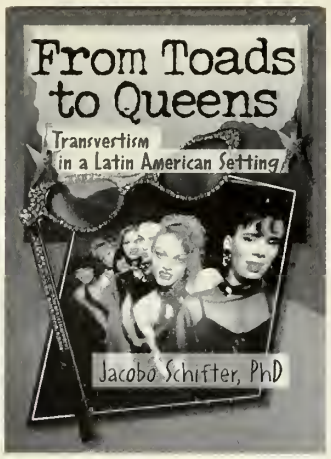

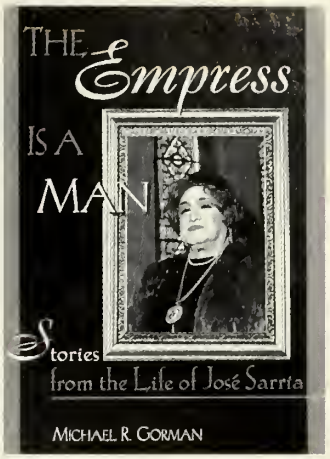

FTM

Female-to Male Transsexuals in Society
by Holly Devor
Paperback

#475 **$27.50**

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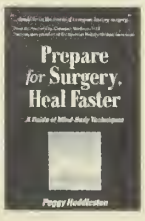

Prepare for Surgery Heal Faster

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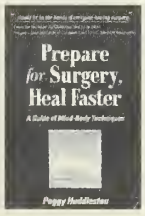

Prepare for Surgery Heal Faster

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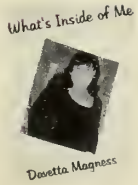

What's Inside of Me

Music by Davetta Magness

#au235 **$11.95**

Stay Tuned. The next issue of Transgender Tapestry will have an all new Catalog with updates, special prices and even more new titles.

JULY 1999

THE 24TH MEN AND MASCULINITIES CONFERENCE: REALITIES AND IMAGES, JULY 8-11, 1999, PASADENA, CALIFORNIA.

This conference is sponsored by the National Organization for Men Against Sexism, and is co-sponsored by organizations local to the conference site. The M&M conferences are an occasion for straight and gay/lesbian/bi/trans women and men, activists, academics, and anyone else to gather, learn, and cross-pollinate toward ending all forms of oppression. A total of more than 40 Pro-Feminist, Gay-Affirmative, and Anti-Racist workshops will take place over those four days.

S.P.I.C.E. CONFERENCE JULY 14-18,

S.P.I.C.E. is for heterosexual crossdressers and genetic females who share their lives. For the comfort of wives and partners, this is a non-cross-dressing event. The professional staff is trained to meet the specific needs of individuals in the transgender community. The primary purpose of the conference is education, but social activities will be planned. There will be be many special moments with friends you will make for a lifetime.

LOCATION: 1999 Sheraton Inn/Mall of America, 1-494 and 24th Avenue Bloomington, MN
TELEPHONE: (612) 854-1771
(Special SPICE Rate: $82.00/night. - ask for the SPICE rate)
COSTS: Registration for the full three day conference is $147 per person which includes all programs and entertainment and six meals. Two day conference is $115 per person with four meals. Registration for a single (specify) day is $80 (two meals). Individual lunches: $20.00. Individual dinners: $40.00.
SPICE REGISTRAR: Beta Gamma Box 8591 Minneapolis, MN 55408
For additional information, call:
(918) 343-1953 Mary Jane (Central Time)
(215) 860-9271 Evelyn (Eastern Time)
E-Mail: melpeg@pmpub.comspice@tri-ess.com

SECOND INTERNATIONAL CONFERENCE: 21-24 JULY 1999

Beyond Boundaries: Sexual Diversity and Human Rights Manchester Metropolitan University, UK.

This conference seeks to bring together the studies, ideas and experiences of colleagues from a variety of social and cultural settings, who will develop and explore the connections between sexual diversity and human rights in a wide variety of contexts. These will include:

. Sex, Gender and Human Rights
. Sexual Diversity and Citizenship
. SE Asian Sexuality's
. Sexuality and Globalization
. Sexual Diversity and The Law
. Marriage and Sexual Citizenship
. Sexual and Reproductive Rights
. Queer Politics and Citizenship
.Sexual Rights and Sexual Responsibilities
.Sexual Discourses In Religious Communities
. Aids and Human Rights
. Sex Workers and Human Rights
. Young People, Sexuality and Human Rights
.Heterosexuality, Hegemony & Human Rights
Gail Hawkes, Department of Sociology
Manchester Metropolitan University
Geoffrey Manton Building
Rosamond Street West, Off Oxford Road
Manchester M15 6LL
Tele: (+44) (0) 161 247 3464
Fax: (+44) (0) 161 247 6321
Email: g.hawkes@mmu.ac.uk
WWW: http://www.miid.net/diversity/

HIKE AGAINST HATE ! JULY 24, 1999,

SCHEDULE:
12:00 PM, Seattle, Washington:
Lighting of the eternal "Flame of Hope I" A concert will follow. A relay torch will be lit from this eternal flame and then relayed by foot 1,200 miles to Fort Collins, Colorado.
Web Site: http://www.ihave.org

AUGUST 1999

AUGUST 6-9, 1999 QUEER ACTIVISMS FOR A NEW MILLENNIUM: LESBIAN, BISEXUAL, GAY, AND TRANSGENDER POLITICS IN CALIFORNIA

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VAN NUYS, CALIFORNIA

Presented by: The Center for Sex Research and LesBiGayTrS (The Institute for Lesbian, Bisexual,

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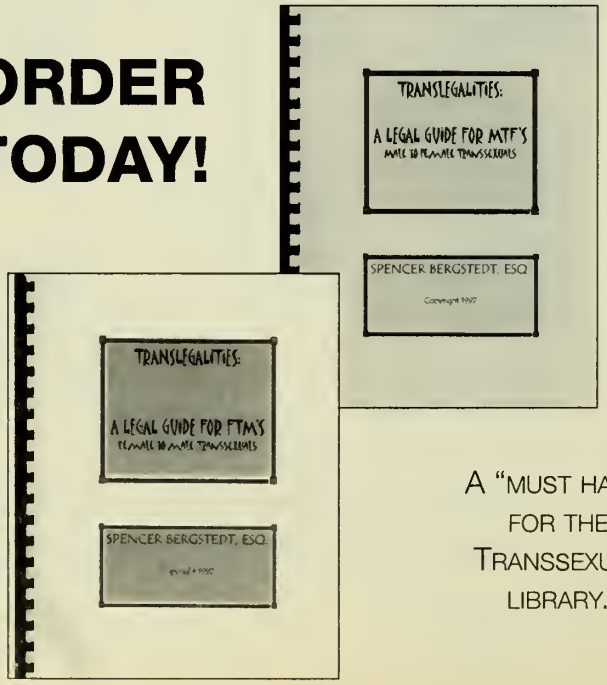

A "MUST HAVE" FOR THE TRANSSEXUAL LIBRARY.

TRANSLEGALITIES:
A legal guide for FTMs
Female-to-Male Transsexuals
or
A legal guide for MTFs
Male-to-Female Transsexuals

By Spencer Bergstedt, ESQ

$30.00 ea.

Mail To: Spencer Bergstedt
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Gay, and Transgender Studies) at California State University, Northridge This conference will bring together activists, attorneys, academics, business and professional leaders, and community members to examine the "state" of civil rights and political activism in California for lesbian, bisexual, gay, and transgendered people. Panels may include ones specifically devoted to legal issues, insurance coverage, adoption policies, immigration, nondiscrimination policies, and AIDS issues. Others may examine the future of queer activisms or work to articulate priorities for the next millennium, perhaps in response to the specific needs of the different communities who ally themselves under the "queer" banner. While some panels may be disciplinespecific (addressing the concerns of the legal or academic communities), most will be accessible and practical rather than narrow or theoretical.

17TH TO THE 21ST AUGUST
THE XVI SYMPOSIUM OF THE HARRY BENJAMIN INTERNATIONAL GENDER DYSPHORIA ASSOCIATION
LONDON, ENGLAND

Imperial College, South Kensington. Cost: members 235 UKP, non-members 259 UKP
For further details and registration form see http://www.tc.umn.edu/nlhome/m201/colem001/hbigda/hconf.htm

AUGUST 19-22
KINDRED SPIRITS
7TH ANNUAL CIRCLE

Our primary event, celebrating the growing traditions and visions of Kindred Spirits. Your opportunity to share in a rich, life-altering experience at the Sunnybank Inn, in Hot Springs, NC. Inquire for details. $200/per person, $385/per couple. For more information call or write: Kindred Spirits, 395 Lakey Gap Acres, Black Mountain, NC 28711 (828)669-3889

SEPTEMBER 1999

SOUTHERN COMFORT CONFERENCE 1999!
SEPT. 21 THRU SEPT. 26, 1999

Sheraton Buckhead Hotel, Atlanta and Sheraton Four Points Buckhead (same hotels, new name for the Terrace Garden)

Write: P.O. Box 77591, Atlanta, GA 30357-1591
Information: (404) 633-6470
Registration Only: (303) 424-224
E-mail: info@sccatl.org
web site: http://www.sccatl.org

Southern Comfort provides support for the transgender community, a welcoming atmosphere and Southern hospitality. Vendors, entertainers, authors and leaders from the entire spectrum of the transgendered community will attend the convention, providing a time of learning, networking and fun. From basic presentations for the newly out, to legal, medical and political issues, to informative seminars on family relationships, sexuality and spirituality our programs reflect our commitment to serve the diverse needs of the transgendered community. Southern Comfort prides itself on being an all-inclusive and economic conference. Whether you are a transsexual, transgenderist, crossdresser, or just exploring the alternatives; a spouse or partner, straight, gay, bi or omnisexual; post-op, pre-op or non-op, young or old, married or single, FtM or MtF; or of any variance; if you have a transgender issue in your life, you are welcome at the Southern Comfort Conference.

OCTOBER 1999

OCTOBER 8-10, 1999
FORWARD MOTION:
CELEBRATING CULTURES, ADVOCACY, AND FTM LIVES

Southern California's FTM community invites everyone to FORWARD MOTION: Celebrating Cultures, Advocacy, and FTM Lives. FORWARD MOTION is the fourth conference in a series which started with the groundbreaking First All-FTM Conference of the Americas, spearheaded and organized by FTM International in San Francisco, in1995. Subsequent conferences have been organized by local communities in Seattle and Boston.

FORWARD MOTION will offer three full days of diverse programming primarily for people who were assigned female at birth or in childhood who have masculine self-identifications some or all of the time, and our community (including "questioning," significant others, spouses, partners, family members, friends, allies, supporters, and others). Discover new possibilities for yourself and for our community! Make new Fun-To-Meet friends! Share and receive support! Find out about our history and make a difference by helping to shape our future!

FORWARD MOTION will take place October 8-10 at the The Hilton Burbank Airport. All programs will be in one convenient location right across the street from the Burbank Airport and just a low-cost shuttle ride away from Los Angeles International Airport. Conference rates are as low $92 a night (up to 4-person occupancy). You can make hotel reservations by calling 1-800-HILTONS and requesting the special FTM conference rate at the Hilton Burbank Airport. Rooms are limited, so be sure to make your reservation early! Special airfare packages will be available by calling Gunderson Travel at 1-800-899-1944 (or 310-657-3944 from the Los Angeles area); you can also email Gunderson Travel: gundersontvl@worldnet.att.net.

Early conference registration before June 30 is only $60.00. Check out our conference website: http://hometown.aol.com/conf99ftm/conf.html If you have a website, please help us spread the word about the conference by linking our website to yours.

For registration forms or if you have any other questions, you may write to us by U.S. mail to FTMCLA/P.O. Box 922342/Sylmar CA 91392-2343, or by email to Conf99FTM@aol.com.

OCTOBER 8-10, 1999
TRANSART '99 - VISUAL ART -

Seeking submissions in all media. Whether you are a professional artist, a talented amateur or just a hobbyist, we invite you to participate in an exhbit of work produced by FTM transpeople of all varieties and our friends. Preference will be given to work which some way addresses the issues and experiences of "transness." Because of limited space, we request that the work be kept fairly small - No life-size bronze groupings or murals, please! Preference will be given to work which in some way addresses the issues and experiences of "transness." There will be an arty-party reception for the artists, and the show will run the course of the FORWARD MOTION FTM conference. Please send the following materials by July 1st, 1999: (1) A short bio - a paragraph about you and your art; (2) Documentation of the work you wish to show - slides, photos, color xerox, gifs or jpgs; and, (3) A self-addressed stamped envelope with adequate postage for the return of your materials. Please *do not* send any original artwork or master slides. Please send all initial material to: Jordy Jones/2708 Sunset Ave./Oakland, CA 94601 e-mail: whatever@artjack.com

OCTOBER 11, 1999
HIKE AGAINST HATE !

Fort Collins, Colorado. Time: To be announced for: "Winds of Change" A concert celebrating the vicitms of hate and violence and a united call for an end to violence and hate. October 12, 1999, 12:00pm Lighting of the eternal "Flame of Hope II". http://www.ihave.org

OCTOBER 17-24,
FANTASIA FAIR TRANSGENDER WEEK 1999

New this year!

www.fantasiafair.org/fair/register.html
Registration for all housing, programs and events will be handled by Provincetown Reservations System. PRS can also handle your travel needs to and from Fantasia Fair. A la carte pricing will allow greater affordability and accessibility in order to customize your Fair experience.

•Participants may register for individual days or the entire week.

•Varied housing choices are available through Provincetown Reservations System to accommodate your budget and style preferences.

•Special events such as banquets, follies, and concerts are priced separately.

To register for Fantasia Fair (including: seminars, events and housing) or to make travel arrangements please contact PRS. Be aware that as of March we were still working on the details of Fair pricing and workshop / meals breakouts. However, you can certainly book your room and register for the Fair by telephoning the toll-free 800 number below, you can do all booking necessary, and inquire about the specific pricing plans. Provincetown Reservations System 1-800-648-0364 www.ptownres.com

OCTOBER 1999

OCTOBER 22-24
LAVENDER LAW CONVENTION
SEATTLE, WA.

For information on the Lavender Law Conference in Seattle contact Spencer Bergstedt at mstrspence@aol.com

For information about how you may join and become active in the NLGLA, contact either Melinda at melindaw@aol.com or Jim at attyjls@aol.com or the NLGLA web page www.nlgla.org.

OCTOBER 28, 1999
TRANSGENDER HEALTH CONFERENCE
BOSTON MA.

Boston University, Sponsored by Beacon Hill Multicultural Center. One Day Only

NOVEMBER 1999

NOV. 11-14, 1999
TWELFTH ANNUAL NGLTF CREATING CHANGE CONFERENCE
OAKLAND, CA

Campus Track - Shakin' Up Our Campuses - Campuses are microcosms of our communities: finding funding for our student organizations, leadership and organizing, campus safety and violence, hate-crimes reporting, the development of new LGBT Campus Centers, Campus Programs and Projects are the issues. The National Consortium of Directors of LGBT Resources in Higher Education invites you learn how you shake up your campuses. for more info email: Sue Hyde shyde@ngltf.org

NOVEMBER 11 - 13
FALL HARVEST FESTIVAL , 1999

Location: Milwaukee, Wisconsin
For more information, contact:
Fall Harvest PO Box 44211
Milwaukee, WI 53214
voice mail: 414-297-9328
email:fallharvest99@usa.net
Web:www.netwurx.net/-fallharv99/index2.htm

NOVEMBER 11-14, 1999.
HOLIDAY EN FEMME

Held in Houston Texas at the Westchase Hilton. A special rate of $79 per room at the Westchase Hilton. For reservations call the hotel directly (713) 974-1000 and ask for the Holiday en Femme special rate of $79 per room.

NOVEMBER 14-21,1999
DIGNITY CRUISE XI AND THE THIRD HOLIDAY AT SEA

SAILING TO CANCUN, COZUMEL AND THE BEAUTIFUL BAY OF ISLANDS FROM THE PORT OF HOUSTON

Reservations and deposits must be received as soon as possible to reserve your cabin on the enfemme experience of a lifetime!! We have rates that are up to 70% off the regular published brochure rates! Round trip from Houston, Texas to the Mexican Caribbean and The Bay of Islands aboard the Norwegian Cruise Lines's beautiful Norwegian Sea. Seven days and nights of enjoying your femme self.

Rates from $576 plus port charges. We also have suites reserved at a higher price. Low cost airfare and pre and post cruise packages are also available. $200 per person deposit secures cabin and rate.

Dignity Cruise 11 follows the Holiday en Femme to be held at the Houston Westchase Hilton November 11-14, 1999. Low cost air fare, shuttle service to the ship and from the ship to the airport,

This cruise is open to ALL members of the gender community. For cruise reservations call Anne McLaughlin of CruiseOne, Inc. at:
800-699-6631, 281-558-2799 or
fax 281-558-2795. Email: Anne McLaughlin, mermaidenC@aol.com
cruise leaders at: 281-347-6563,
fax 281-347-8747 or
Email melpeg@pmpub.com.
http://www.ptnpub.cotn/cruise I I.htm

We at Transgender Tapestry would like to take this opportunity to thank the professional individuals and organizations who support the production of this magazine with a paid listing. Please remember to look here first for services.

ARIZONA

SHEILA DICKSON, PH.D.
3930 E. Camelback Road, Suite 205, Phoenix, AZ 85018 tele: 602 956-3006, fax: 602-840-3346. Licensed clinical psychologist, 25 year gender specialist. General and gender counseling for individuals, couples and families. Work- place consultation. Member HBIGDA. Eval -uations for hormones, surgery; referrals to medical services. #88

SOUTHERN CALIFORNIA

STEPHEN J. PINCUS, MD., FACS:
4644 Lincoln Blvd., Suite 409, Marina del Rey CA 90292. (310) 306-2160. FAX: (310) 821-6596. Email:spincus@earthlink.net or PlastikDok@aol.com. Voice surgery and plastic surgery. #88

LAW OFFICES OF SARAH DOUGLAS
12400 Wilshire Blvd., Suite 400, Los Angeles CA 90025. (310) 820-0212. Email: DBInman@aol.com. Legal assistance for all members of the gender community. Document changes, family, employment, privacy, civil rights, criminal, torts, etc., through transition and beyond. #89

RISKIN-BANKER PSYCHOTHERAPY CNTR.
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Tel: 310-659-8640
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CENTER FOR GENDER SANITY
P.O. Box 451427, Westchester, CA 90045. 310-670-2222. Janis Walworth, Michele Kammerer. Email: merkins@cris.com. Web:www.cris.com/~merkins Consulting services for employers with transsexual workers, sensitivity training. Job issues? Call us (no charge), Conferences for transgendered, intersex, and non-T women. #90

NORTHERN CALIFORNIA

GENDER AND SELF ACCEPTANCE PROGRAM:
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ANNE VITALE, PH.D.
D Street Counseling Group, 610 D Street, San Rafael CA 94901. (415) 456-4452. Email: info@avitale.com. TS therapist specializing in gender related individual and group psychotherapy since 1978. Member: HBIGDA. For more information, see notes on Gender Transition available on-line at www.avitale.com #87

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406 First National Bank Bldg., Trinidad CO 81082. 719-846-3301. FAX: 719-846-6097. Surgeon. #88

CONNECTICUT

WYNELLE SNOW, MD.
1001 Farmington Avenue, Suite 302, Bristol CT 06010-3990. (860) 582-1178. Email: wynellesnow@pol.net. Member HBIGDA, Association of Gay & Lesbian Psychiatrists, Gay & Lesbian Medical Assoc. Board certified Psychiatry. Experienced in evaluation of gender related issues and associated difficulties. #88

GENDER IDENTITY CLINIC OF NEW ENGLAND:
68 Adelaide Road, Manchester CT 06040. Clinton R. Jones, Director, (860) 646-8651. Web site: www.intelleng.com/gicne. html. Differential diagnosis, hormonal therapy and general counseling for transgendered persons. #90

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FAX (954)345-8086.
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Psychotherapist /psychologist. President, New Health Foundation. #88

MARYLAND

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The Human Ecology Center,
4419 Falls Road, Baltimore MD 21211.
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Clinical sexologist, specializing in sexuality and gender. #89

RUSTY LYNN, LCSW:
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MASSACHUSETTS

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MICHIGAN

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The UMHS-CGSP is dedicated to meeting the medical and mental health care needs of individuals and their families for whom gender and sexual identity and expression are primary issues. Full range of services including primary medical and mental health care, speech and surgery. Sandra Cole, Director. Contact: Alfreda R. Rooks Office: 734-528-0895 Email: umcgsp@umich.edu #90

MINNESOTA

KAROL L. JENSEN, PH.D., M.P.H.
416 E. Hennepin Ave., Minneapolis MN 55414-1006. Tel: (612)379-5377. Email: KLJensen@aol.com. Gender identity issues, TS, TG, individual psychotherapy and couple work. #88

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TEXAS

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RUSTY LYNN, LCSW,
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Autogeynephilia continued from page 51

with fantasies of feminization would mandate a diagnosis of autogynephilia. But the situation is more complex. A classical transsexual can have sexual fantasies also, and will sometimes relieve the tension created by these fantasies. The sex drive is a secondary objective, not to be compared with the all-powerful force of sexual desire described by Lawrence.

I propose two ways to help clarify the difference between classical and autogynephilic transsexuals. The first was a thought I proposed to a group of my friends who were recently discussing the subject on a mailing list.

If the grantor-of-wishes said to me,"You will become a woman and live successfully in society for the rest of your life, but you will never have another sexual orgasm," it wouldn't have made one iota of difference. I'd have still transitioned. For me, peace and fulfillment were indeed about being Rebecca and not being "him".

I can summarize the second exercise, a strictly rhetorical question, as follows: Suppose you have only two choices: First, you can live successfully as a woman, but you cannot have SRS. Second, you can have SRS and therefore normal female anatomy, but you must continue to live as a man. Which choice would you make?

Most classical transsexuals would make the first choice. While we certainly desired SRS, it was even more important to have a woman's life and role. An autogynephilic person might well choose feminization of the body as more important than the role change.

At the risk of being misunderstood, I will state my belief that there are major differences in the two groups. The emphasis of autogynephiles on sexual desire raises comparisons with the condition sometimes called "transvestic fetishism." Can a crossdresser pursue transition, realizing that prolonged homonal treatment may significantly reduce sexual desire? Or that sex reassignment surgery permanently changes the nature of one's sexual responsiveness? Are autogynephiles "advanced crossdressers" who have taken their dreams to another level and are living their ultimate fantasy? Does it make any difference if they are? What did they tell their therapists regarding their reasons for transition, and how does this impact future patient-therapist relationships?

"Men Trapped in Men's Bodies: An Introduction to the Concept of Autogynephilia" describes the experience of Dr. Lawrence and some other persons. I support the legitimacy of their feelings, and emphasize that there should be no ideas of one group being "right" or "wrong." However, I do see implications if autogynephilia were recognized as the norm for all transsexuals: the despised word "lifestyle" (which I and others have worked to eliminate) might be used pejoratively by those who would deny our validity, creating more doubt and guilt in the minds of seekers-of-truth like those persons who wrote me; regulatory bodies such as HBIGDA, which still do and will continue to exert influence and power over the medical aspects of transition, may view us with more skepticism and may require more rigorous psychological evaluation of candidates for hormonal and surgical therapy; our chances of being included in anti-discrimination legislation would suffer; and it would deal a serious blow to the chances of having transsexual health care covered by any insurance policies.

It's appropriate to introduce the subject of autogynephilia, which has never been recognized by therapists or physicians who treat transsexuals. Further recognition of the diversity among transsexuals can only advance our understanding of our life situation.

Still, it's also appropriate to reassure classical transsexual persons of the legitimacy of their own feelings. With our transition, we have sacrificed so much for the validation of our personal identity. We didn't do it for sexual desire, as Lawrence suggests, nor did we do it to "deceive" women and invade woman's space, as Raymond would maintain. We did it to relieve our own discomfort and live the rest of our lives in the role that is right for us.

We are women - in spirit and finally in body. That, in itself, is all we need. Δ

Dr. A.S. Nubel
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Groups
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fax: 908-722-0666

Stephen continued from page 38

Recently a Wisconsin federal judge dismissed a lawsuit that a gay student brought against his former school. From seventh to eleventh grade, James Nabozny suffered from verbal and physical brutalizing. Other students ambushed him in the hall or the bathroom. They beat him, punched and kicked him, even urinated on him. On one occasion, some boys pinned Nabozny to the floor and acted out sexual acts with him, while the rest of the class watched. Although his parents supported him, and complained to the principal, the school did nothing. "Boys will be boys," was the callous comment of officials. Nabozny stood it for four years. But finally he dropped out of school, and attempted suicide. Eventually he was diagnosed with "post traumatic stress disorder." PTSD used to be called "shell shock," and it is typical of soldiers who have experienced the extremes of carnage in battle.

This case is now being appealed. It is but one of thousands, every year, that shows how low our society will sink to keep gay youth in the closet. The fact is, many gay kids are lucky to get out of school alive. Steven Wilson did not have that kind of luck.

My question is this: how many more Stevens will die before Americans see the need to protect gay youth?

Hopefully there are listeners out there who are feeling uneasy on hearing my story. Maybe they are suddenly remembering actions of their own, feeding the climate that killed an innocent 9-year-old. Maybe a parent, or school board member, or preacher. Maybe even another kid. Hopefully they have the courage and compassion to light a candle somewhere, and leave a few flowers for Steven. Maybe they will love real justice enough to do something about the problem. Maybe some other child, boy or girl, will not be assaulted or murdered because somebody, somewhere, had a change of heart.

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ALL - AMERICAN BOYZ:
American Boyz, mid-Atlantic region. For gender variant people of the f2m continuum, plus all SOFFAs. Contact Gary at American Boyz, 212A S.Bridge Street, Suite 131, Elkton, MD, 21921 or transman@netgsi.com

FEMALE-TO-MALE INTERNATIONAL:
1360 Mission St., Ste. 200, San Francisco, CA 94103 415-553-5987
Web:www.ftm-intl.org
Email:TSTGMen@aol.com

INTERNATIONAL CONFERENCE ON TRANSGENDER LAW AND EMPLOYMENT POLICY (ICTLEP):
PO Drawer 1010, Cooperstown NY 13326. ATTN: Sharon Stuart, Corresponding Secretary. 607-547-4118. Email: ictlephdq@aol.com. AOL Keyword: ICTLEP. Web site: www.abmall.com/ictlep. Information source on TG legal and policy issues.

INTERNATIONAL FOUNDATION FOR GENDER EDUCATION: IFGE,
Box 229, Waltham MA 02254-0229. (781)899-2212 FAX (781)899-5703. E-mail: info@ifge.org. Education, outreach, peer counseling.

NATIONAL GAY AND LESBIAN TASK FORCE: 2320 17th Street, NW, Washington DC 20009-2702. (202)332-6483 extension 3301,
FAX (202)332-0207, TTY (202)332-6219. It is impossible to list all the gay and lesbian support groups. Write NGLTF for a referral to someone near you.

OUTREACH INSTITUTE OF GENDER STUDIES: OIGS, 126 Western Ave, Suite 246, Augusta ME 04330. Ariadne Kane, MEd, Director (207)621-0858. Programs for professionals.

ALL - RENAISSANCE ASSOC. 987 Old Eagle School Rd., #719, Wayne PA 19087. (610)975-9119 (24 hrs). Email: angela@ren.org. Educational outreach and support group.

CD/TV - SOCIETY FOR THE SECOND SELF (TRI-ESS): PO Box 194, Tulare CA 93275. Email: TRISINFO@AOL.COM Educational outreach and support for heterosexual crossdressers. Write referral to local chapter.

TRANSSEXUALS IN PRISON: c/o Ronnie Lynne Soubrette, 104 Quineveree Ct., Castle Rock WA 09611. Support

T.O.P.S (TRANSGENDER OFFICERS PROTECT & SERVE):
Tony Barreto-Neto Exec. Dir., 3210 Tom Mathews Rd., Lakeland FL 33809. Tel: 1-888-983-3222 or (813) 752-9228.
E-mail: TG-TOPS@onelist.com
www.uncle.org/tops/
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INTERSEX SOCIETY OF NORTH AMERICA, P.O. Box 31791, San Francisco, CA 94131 (415)575-3885
Email:cchase@isna.org
Web:http://www.isna.org

FTM NETWORK [ALSO PRESS FOR CHANGE]:
BM Network, London, WC1N 3XX.
Phone: +44-161-423-1915, Wed. 8pm-10.30 pm Wed. GMT).
Email:s.t.whittle@mmu.ac.uk.
Website: http:\\ourworld.compuserve.com\homepages\press_for_change.
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ALABAMA

TRI-S - SIGMA RHO GAMMA: SERGA, PO Box 16174, Huntsville AL 35802. Michelle Steadman, (205)880-9660. Support group.

TRI-S - SIGMA RHO GAMMA SOUTH: SERGA, PO Box 66286, Mobile AL 36660. Lisa Jackson. Support group.

ALASKA

CD/TS/SO/MTF/FTM- ALASKAN T-PEOPLE: PO Box 670349, Chugiak AK 99567-0349. Strictly social for the whole family.

TRI-S - ALPHA KAPPA: PO Box 5392, Ft. Richardson, AK 99505-0392.

ARIZONA

CD/TS - A ROSE: PO Box 8108, Glendale, AZ 85285-8363.
(480) 488-0959, e-mail:sss@tri-ess.org
web:http://tri-ess.org/rose.htm
e-mail:denise@inficad.com
Support group.

TRI-ESS - ALPHA ZETA CHAPTER: PO Box 28363, Tempe AZ 85280-1738. (602) 488-0959
Website:http://tri.ess.org

TRI-ESS - TAU UPSILON: 8802 E. Broadway Blvd. #145, Tucson AZ 85710. Phone:(520)296-3472.

CD/TS/TG - EVOLVER: 416 E. 22nd St., Tucson AZ 85713. (520) 884-0541. 501 C-3 not for profit organization. Support group. Web: http://home.earthlink.net/~evolvere/ email: SAndra@ aol.com

TG - FTM - DEZERTBOYZ: meets in Tucson at 7:00 pm on the first Tuesday of each month at Wingspan Center. SO Contact Debra at 520-903-1421 or debra@hwr.arizina.edu. Website: http://members.aol.com/ DezertBoyz/

ARKANSAS

TS-SUPPORT LINE:
Contact: Frances at 316-795-4876.
Email: Francie@oswego.net

CD-AR CD GROUP: 2901 Massard Rd., Ft. Smith AR 72903-5212. Support

FTM - ARKANSAS BOYZ:
Contact: Garin, (501) 443-3184;
Email:Kwiggin@aol.com

CALIFORNIA

FTM - GENDERQUEER BOYZZ:
Contact Jacob Hale
e-mail: Zeroboyjh@aol.com

ALL- THE TRANSGENDER MENACE OF SOUTHERN CALIFORNIA:
A direct action group dedicated to using any means necessary to make the world, especially our Southern California corner of it, a safe place for all transfolk and genderqueers.
(323) 962-9175 Shirley Shirley@earthlink.net or (323) 665-1130
Jacob, zeroboyjh@aol.com
TRI-ESS - ALPHA: PO Box 411352, c/o Kathy Helms, Eagle Rock Station, Los Angeles CA 90041. Tel:(818)352-9448. Support.

CD/TS - CLUB CHERCHEZ LA FEMME: PO Box 10873, Santa Ana CA 92711-0873. Send SASE for details. Private membership club.

TG-VENTURA GENDER OUTREACH: 1995 Main street, Ventura CA 93003. 805-653-1979. Contact person: Randi. Open peer facilitated drop in group for persons who have a conflict with or questions about their gender. Tues night 7-9pm.

CD/SO - CROSSDRESSER HETEROSEXUAL INTERSOCIAL CLUB: CHIC, PO Box 8487, Long Beach CA 90808. (818) 243-2442. Support group. Web site: http://www.transgender.or/tg/chic

IS - AIS SUPPORT GROUP: c/o Sherri Groveman, 4203 Genessee Ave., #103-436, San Diego CA 92117-4950. Email: aissg@aol.com.

CD/TS/SO - NEUTRAL CORNER:
PO Box 19008, San Diego CA 92159. (619) 685-3696.
Web:http://geocities.com/WestHollywood/ Village/4718/
email: neutral-corner@geocities.com

FTM - UNDER CONSTRUCTION:
P.O. Box 922342, Sylmar, CA 91392-2342, 818-837-1904.
Contact: Jeff Shevlowitz
Email: LITTLESHEVY@JUNO.COM.

TRI-S - TRI-CHI - TRI ESS: PO Box 194, Tulare CA 93275. Phone: (209)688-9246. Support group

TS-EMERGENCE- SUPPORT FOR CHRISTIAN TRANSSEXUALS:
Assembly of God Church, Fresno, CA. A safe place to discuss Christian beliefs, gender issues, transition and anything. Call Terri Main 209-637-9986 EM: terrim@evangeltab.org

CD/TS - ANDROGYNY: Friendship and understanding in a safe and supportive environment. A place to explore being Transsexual, Crossdresser, or Transgenderist. A place to meet others like yourself. Meetings: Tuesday nights form 8:00pm until 9:30pm, Santa Monica, CA. (323)962-9175. Support

CD/TS/IS - RAINBOW SUPPORT GROUP: Gay, Straight, Intersex. Meets Tuesday evenings 7-9pm. Write Rainbow Community Church, Visalia Friends Meeting House, 17208 Ave. 296, Visalia, CA, 93291.
209-627-2727

CD/TS/SO - POWDER PUFFS OF ORANGE COUNTY (PPOC):
P.O. Box 1088, Yorba Linda, CA 92885. Voice 714-281-0297

FTM/SO-FTM INTERNATIONAL BIMONTHLY: FTM TS/TG TRANSMALE TASKFORCE: 1259 El Camino Real, #151, Menlo Park CA 94025. (415) 780-9349. FTM

ALL - ACCESS POINT
Provides Nationwide counseling and coaching for Gender Gifted people and loved ones, via toll-free phone line consultations no charge. Also provides local (Central California) support groups and "salon parties" for clients and guests. Jim, MFCT, and Caroline Hall, MBA. 24hr info 1-800-549-1749 ext. 3, direct: 805-534-1101, fax: 805-534-1718, email: Accesspnt@aol.com Web: www.AccessPt.com

ALL-GIGIS-GENDER ISSUES:
Gender Information and Support Hosted by Miss Major, 5 days a week Mon-Fri 4pm-6pm. Tenderloin AIDS Resource Center, 187 Golden Gate Ave at Leavenworth, San Francisco 94102. 415-431-7476

CD/TS/SO - SAN FRANCISCO GENDER INFORMATION: SFGI, 3637 Grand Ave., Suite C, Oakland, CA 94610-2029. Maintains database of TG resources for SF Bay area.

ALL-LAVENDER LINE: Pacific Center (510)841-6224. An information/resource phone line for the GLBT community covering the East Bay, San Francisco area.

MTF-FTM-TRANGENDERS IN TRANSITION: A facilitated group for transfolk at all stages of transition. Thurs. 7:30-9:00pm Cost $30-$5 per session sliding scale. Call first 415-436-9000

CD/TS/SO - EDUCATIONAL TV CHANNEL: ETVC, PO Box 426486 San Francisco CA 94142-6486.
(415) 564-3246 hotline,
BBS (415) 564-4903,
Telzey (510)849-4112. Support.

TRANSUPPORT GROUP CENTER
308 Turk Street Unit 7, San Francisco, CA 94102 Tel: 415-224-1189 A safe place to be yourself. Emotional counseling, referrals and job placement.

SO - SIGNIFICANT OTHERS SUPPORT: SOS, attn: Ginny Knuth, 2478 28th Ave., San Francisco CA 94116-2305. (415) 644-1499. E-mail: ginny@sirius.com. Support group.

CD/TS/SO - DIABLO VALLEY GIRLS: DVG, PO Box 272885, Concord, CA 94527-2885. (510) 937-8432. Social and Support Group

CD/TS/SO - PACIFIC CENTER FOR HUMAN GROWTH: 1250 Pine St., Ste. 301 Walnut Creek CA 94533. (510)939-7711. Support.

CD/TS/SO - PACIFIC CENTER FOR HUMAN GROWTH: 2712 Telegraph Ave, Berkeley CA 94705. (510)548-8283. I & R (510)841-6224. E-mail: paccent@pacbell.net. Web site: www.pacificenter.org. Support group.

CD/TS-SWANS INNER SORORITY:
PO Box 1423, San Jose CA 95109. (408)297-6900. E-mail: wendi@sisgirls.com Web: www..sisgirls.com Support group.

CD/TS/SO - SACRAMENTO GENDER ASSOCIATION: PO Box 215456, Sacramento, CA 95821. (916)482-7742. Support group. Email sacgender@hotmail.com Web: http://www.geocities.com/westhollywood/village/4409/

TS - LAMBDA COMMUNITY CNTR
c/o Marsha, 919 - 20th St., Sacramento, CA 95814. Phone (916)729-8935 or (916)442-0185 Support and educational outreach.

TRI-S - SIGMA SIGMA BETA - TRI-ESS SIERRA SILVER BELLES: SSB, PO Box 19933, S. Lake Tahoe CA 96151. Support group

COLORADO

TG- SOUTHERN COLORADO INTRA-REGIONAL TRANSGENDERED SOCIETY (S.C.I.R.T.S.) Colorado Springs, Colorado. 719-591-5860 Lisa Jo K. Laptad Web site: http://www.geocities.com/westhollywood/ heights/4484 Support Group meetings every Tuesday 7pm plus every 3rd Friday. Anyone who will keep confidentiality is welcome.

CD/TS - GENDER IDENTITY CENTER OF COLORADO, INC.: GIC, 1455 Ammons Street, Suite 100, Lakewood CO 80215. (303)202-6466. Educational outreach. E-mail: GICof Colo@aol.com Web www.abmail.com/gic

CONNECTICUT

CD/TS/SO - GBSING, GBS, PO Box 162, Haddam, CT 06438-0162. E-mail: GBSING@aol.com Support Group.

TG-CONNECTICUT OUTREACH SOCIETY: P.O. Box 163, Farmington, CT 06034-0163, (860) 604-6343, email: ctoutreach @aol.com, Web: http://members.aol.com/ctoutreach/index.html Support Group

TS/SO - XX (TWENTY) CLUB: PO Box 387, Hartford CT 06141-0387. Support group.

CD - CONNECTICUTVIEW: c/o Denise Mason, P.O. Box 2281, Devon, CT 06460. Email: Mason D@aol.com. Newsletter and directory.

T/G - TRANSACT · Kaylen 203-661-2448 Greenwich, Conn. Support Group

DELAWARE

CD/TS/SO - RENAISSANCE - DELAWARE CHAPTER: PO Box 5656, Wilmington DE 19808. (302) 376-1990..Support group. www.ren.org/ Renaissance_D.html

FTM - DELAWARE BOYZ: Steve, 302-856-7179

FLORIDA

TG - NORTH FLORIDA SISTERS: P.O. Box 5765, E. Jacksonville, FL 32447. E-mail: cdarica@aol.com Meets 2nd Saturday of each month. Support.

TG-TRANSGENDER SUPPORT GRP P.O. Box 4940 Greater Fort Lauderdale, FL 33339 Every Wed. at 7:30pm at the Gay, Lesbian Comm. Center. Call 954-777-2328

CD/TS-ALSO 4 YOUTH: Sarasota, FL. (941)426-8687 e-mail: krjeffrey@aol.com

ALL-FGS-FREEDOM OF GENDER: Sarasota FL. Meets 3rd Friday of the month at 7:00 pm. Contact Kristin at 941-426-8681 for info.

TG- EDUCATIONAL SUPPORT GROUP: for the Transgender Community. Meets at the Gay and Lesbian Comm. Center of Greater Lauderdale, Florida 954-563-9500. Ask for Michael or Heidi

CD/TS/TG - PANTRA: PO Box 3426, Tallahassee, FL 32315-3426.

ALL - EMERALD COAST CHAPTER OF PANTRA We are a non-sexual support group for the transgendered people in Pensacola and the surrounding areas. Meetings are on the 2nd Saturday of the month. For more information contact: Emerald Coast Chapter of Pantra S-129 8084 N. Davis Hwy. E3 Pensacola, FL 32514 Web: www.geocities.com/westhollywood/park/7800

TRI-ESS - TAU LAMBDA: PO Box 3426, Tallahassee FL 32315-3426.

TRI-ESS - PHI EPSILON MU/ CENTRAL FLORIDA SISTERS: PO Box 3261, Winter Park FL 32790-3261. Tel: (407)263-8978 Email: z26y25@aol.com. Website: http://www.horizon usa.com /misc/fem.htm. Support group meets monthly on Saturdays.

FTM - FLORIDA BOYZ: David, Email: FTMOrlando@aol.com (Orlando, FL)

TS - EVOLVE: 714 E. Colonial Dr., Orlando, FL 32803-4639. Meeting times, 1st & 3rd Tuesday, 7pm. Phone: (407)425-4527. E-mail: GLCS@flamingopark.com. Support group.

CD/TS/SO - SERENITY: PO BOX 220307, Hollywood FL 33022. (954) 436-9477. E-mail: SUSANCO@aol.com Support group.

TRI-ESS - GAMMA CHI BETA: P.O. Box 510045, Punta Gorda, FL 33951 407-382-8389 Alice, Tri-Ess Chapter, Meetings 2nd Saturday of each month. Support Group

CD/TS/SO - STARBURST: PO Box 6822, Clearwater, FL 33756-6822-(727) 523-8760. Support group. Website:www.geocities.com/westhollywood/stonewall/9222 Email: sarah56@worldnet.att.net

TS - ENCHANTE: A.C.P., 1180 Cleveland St., Clearwater FL 34615. Phone:(813) 533-0012, Amanda. Transsexual support group.

TG - TLC, P.O. Box 372711, Satellite Beach, FL 32937 407-858-2356 Karen, e-mail: haleightg@ aol.com or kj6781@palmnet.net

TG/SO - TRANS/MISSION Open support & discussion group for all TG people & SO's meets the 3rd Saturday of each month at 3:00pm. FTM/SO discussion group meets the 1st & 3rd Saturdays of each month at 1:30pm (S&M/Kink-friendly). All meetings are held at the Center of Tampa Bay, 4265 Henderson Ave, Ste. B. For more info/directions email: TransMissionFL @yahoo.com or write PO Box 17522, Tampa, FL 33682.

GEORGIA

CD/TS/SO - ATLANTA GENDER EXPLORATIONS P.O. Box 98330, Atlanta, Georgia 30359, Tel: 404-250-8221 Email: ageinfo@ggea.org Website: www.transgender.org /tg/age Support Group

TRI-S - SIGMA EPSILON: PO Box 272, Rosewell GA 30077-0272. (770)552-4415. E-mail & Web site: http://pages.prodigy.com /kerrico/sigep.htm. Support group.

FTM -GEORGIA BOYZ: Star, Email: star@ellijay.com

HAWAII

HAWAII TRANSGENDERED OUTREACH: PO Box 4530, Honolulu HI 96812-4530. (808)923-4270. Email: tghawaii @poi.net. Support http://www.newbies.net/htgo/ Hot Line 8am - 8pm 7 days.

GAY & LESBIAN COMMUNITY CENTER: YWCA 47-388, HUI IWA St. #14-304, Kaneohe HI 96744-4416.

IDAHO

CD/TS/TG/SO - IDAHO TRANSGENDER SOCIETY: P.O. Box 7353, Boise, Idaho 83707 208-331-6669. Social Support Group

CD/TS/SO - PAPILLON: C/O R2C2, 315 W MISSION SPOKANE, WA 99205

ILLINOIS

PARENTS AND FRIENDS OF TRANSGENDER COMMUNITY: PFTC, c/o Ellie Altman, Northbrook IL 60062. (847)564-9496, e-mail: EllieAlt@aol.com. Support group.

CD-TRI-S - CHICAGO: PO Box 40, Wood Dale IL 60191-0040. 708-383-1677 Email: chitriess@aol.com. Web: http://users.aol.com/chitriess/trisss/chimain.htm. Support group.

TG - CHAMPAIGN/URBANA TRANSGENDER SUPPORT GROUP: 123 W. Church, Champaign IL 61825. Tel: (217) 367-1033. Email: tsplendoe@ prairienet.org Web: http://www.prairienet.org/splendor We meet twice a month for support.

FTM - ILLINOIS BOYZ: (Champagne, Ill). Jaqui: 618-235-5908; Email: jaquitv@aol.com

CD/TS/SO - CENTRAL ILLINOIS GENDER ASSOCIATION: CIGA, PO Box 1291, Galesburg, IL 61401. (309)343-5192, Jaque Rounds. Support group.

FTM/MTF - HOWARD BROWN CLINIC TRANSGROUP CHICAGO Meeting the first and third Monday of each month. It is open to both FTM and MTF and anybody else they want to bring with them (friends, family, spouse, etc.). The meetings are from 7:00 to 8:30 PM. Tel: Howard Brown Clinic 773-871-5777. Located at 4025 N. Sheridan, Chicago. It's one block North of Irving Park Road, and about 5 blocks West of Lake Shore Drive. It is a very friendly group, so come and join us if you're interested! If you have any questions, email HologramDr@aol.com.

INDIANA

GLBT-INDIANA UNIVERSITY, GLBT STUDENT SUPPORT: 705 E. 7th st., Bloomington, In. 47405-3809 tel: 812-855-4252. Email:glbtserv@indiana.edu Web: http://www.indiana.edu/~glbtserv

CD/TS/FTM/MTF/SO - IGS: Attn: Linda BB, PO Box 425, Carmel IN 46032. (317) 299-5377, Angela. Email: kaylin@iquest.net Support.

TONI - PO Box 2372, Portage IN 46268. Phone (219)929-8533. Support Group Email: jenfermaresl@juno.com.

FTM-INDIANA BOYZ: (Northern Ind.) Glen, Email:Glen22213@aol.com

CD/TS/SO/FTM/MTF - INTERNATIONAL GENDER SUPPORT (aka: Shrinking Violets): PO Box 425, Carnel, IN 46032. (317)781-0834. Support grp

TG - TRANSGENDER OUTREACH OF NORTHERN INDIANA Attn: Linda BB, PO Box 425, Carmel IN 46032. Phone: (317)299-5377, Angela. Email: kaylin@iquest.net Support grp.

CD/TS/TV/SO/FTM/MTF- IXE: PO Box 20710, Indianapolis IN 46220. Phone: (317)971-6976. Web site: http://members.aol.com /ixe/fish/ixe.html. Email: IXE@ aol.com. Support group.

FTM-IT'S A BOY: The group welcomes gender varient people on the FTM spectrum and those who support them. Meets once a month at 6:00pm at the Diversity Center in Indianapolis email: virago18@hotmail.com or call Diversity Center 317-639-4297

IOWA

TRI-S - IOWA ARTISTRY: P.O. Box 75, Cedar Rapids IA 52406. E-mail: wander5980@aol.com. Support

KANSAS

ALL-TRANSSUPPORT LINE: Contact: Frances at 316-795-4876. Email Francie@oswego.net

CD/TS/SO-CROSSDRESSERS AND FRIENDS: CAF, Box 4092, Overland Park KS 66204. (913)791-3847. E-mail: jbfts@ aol.com. Support.

KENTUCKY

FTM - KENTUCKY BOYZ: Lee, 502-549-5619; Email: alphavamp@aol.com (Louisville)

CD/TS/SO - THE BLUEGRASS BELLES: c/o Angela, PO Box 20173, Louisville, KY 40250. (502) 446-2175, digital pager, please enter "55" after your telephone number. Email: angelaky@hotmail.com, or efduhr@ukcc.uky.edu or dwils00@ukcc.uky.edu, or acasbeer@jcc-uky.campus.mci.net. Support group.

LOUISIANA

CD/TS/SO - GULF GENDER ALLIANCE: PO Box 56836, New Orleans, LA 70156-6836. (504)833-3046. Support group Website: www.gga.org E-mail: InfoRequest@gga .org

MAINE

ALL - TRANSUPPORT: Box 17622, Portland ME 04112. (207) 862-2063.

ALL - MAINE GENDER RESOURCE AND SUPPORT SERVICE: Jean Vermette, PO Box 1894, Bangor ME 04402-1894. (207) 862-2063. Education, referrals, outreach.

FTM-MAINEBOYZ PJ, e-mail: pjmears@megalink.net

MARYLAND

CD-TRI-S CHI EPSILON SIGMA: contact Grace, P.O. Box 505, Baltimore, MD 21022, e-mail: tri_ess@hotmail.com Web: http://www.geocities.com/WestHollywood/Stonewall/3432. Educational and social activities, monthly meetings, large couples contingent, extensive wives networking group.

CD/TS/SO - WASHINGTON-BALTIMORE ALLIANCE: c/o H. Garfinkle, PO Box 1994, Silver Spring, MD 20915. (301)649-3960. Support group. Meets in DC Metro area.

TG/SO - TRANSGENDER SUPPORT GROUP OF BALTIMORE: C/O GLCCB (Gay & Lesbian Community Center of Baltimore), 241 W. Chase St., Baltimore MD 21201. Phone (410)837-5445 10:00 a.m. - 6:00 p.m. M-F or (410)837-8888 7:00 p.m. - 10:00 p.m. evenings. Peer and family support group. Meets monthly.

FTM - TRANS INFO PROJECT - Information and education website for FTMs. Chat Site Alex's Garage for informal chat and Sunday night moderated discussions. E-mail: alexfox @erols.com

MASSACHUSETTS

ALL/CD/TS/SO/FTM/MTF-SUNSHINE CLUB: P.O. Box 564 Hadley, MA 01035-0564. (413)-586-5004.Web:www.umass.edu/stonewall/sunshineclub.html

INTERSEX- MIDDLESEX GROUP: P.O.Box 25, Newtonville, MA 02160 email: mdsx@juno.com 617-630-9263 Specific for intersex individuals.

ALL - TIFFANY CLUB OF NEW ENGLAND, INC.: TCNE, PO Box 71, Waltham MA 02454-0071 (781)891-9325 (answered live Tuesdays 7:00-10:00pm ET). Website:www.TCNE.org.

ALL- YOU'RE NOT ALONE: group explores different aspects of how being a Transperson affects you, your family, your life! Johanna at 781-891-9325.

FRIENDS AND FAMILY SUPPORT TCNE, P.O. Box 71, Waltham, MA 02454-0071. 781-891-9325 Meets 2nd Friday of the month.

TS-CAMBRIDGE SUPPORT GRP 617-661-9332, meets 2 times per month, JAENIA@erols.com

TS/TG - GENDER SUPPORT SERVICES FOR TSS (GISST): (617)227-6216. Education, Outreach and Referrals. Sponsors the Transgender Health Conference of New England each year.

FTM - COMPASS: PO Box 229, Waltham MA 02454. 781-899-2212. Meets 1st Thursday evening of the month at 7:00pm FTM support and social group. Contact Mykael

CD/TS/SO - INNVESTMENTS: PO Box 2194, Orleans MA 02653. Support group. Website: www.transgender.org/innv/

CD/TS/MTF/FTM-TRANS-CHAT: Write: Trans-Chat, P.O Box 491, Auburn, MA 01501. 2nd & 4th Thursday night of each month from 7:00 to 9:00pm. Support Group in Worcester, MA. Michael at 508-770-9044 e-mail: Transgndr@aol.com

BI GALA - UNIVERSITY OF MASSACHUSETTS - Lowell, SIC(S) Box #34, Lowell, MA 01854 e-mail: BiGALA@student.uml.edu

BOSTON ALLIANCE OF GAY AND LESBIAN YOUTH (BAGLY): is a youth-led, adult-supervised social support group for GLBT youth to age 22. Meetings are held weekly at St. John the Evangelist Church, 35 Bowdoin St, Beacon Hill, near the state house. Wed 6-9pm, Sun 2-5. 617-437-7683, www.bagly.org.

GAY & LESBIAN ADOLESCENT SOCIAL SERVICES (GLASS) runs a community center providing peer support, adult counseling, and safe haven for youth age 13-25. Near Newbury St & Mass Ave, open M-F 4-8pm. 617-437-7683

SIDNEY BORUM HEALTH CENTER provides a free clinic for primary health, mental & substance abuse care for GLBT youth age 13-25. 130 Boylston ST. near Tremont, walk-in hours 4-7pm. 617-457-8140

PROJECT 10 EAST: maintains an office and drop-in center. Education-oriented, particularly helpful for those dealing with in-school issues. Teen afternoon activities Wednesdays & Fridays 3-6pm. Office hours M-F 9am-1pm. Old Cambridge Baptist Church, 1145 Mass. Ave, Harvard Square, Cambridge. 617-864-4528, http://Quniverse.com/p10e

VICTIM RECOVERY PROGRAM, FENWAY COMMUNITY HEALTH CENTER: provides counseling & advocacy for GLBT victims of hate crime, domestic violence, sexual assault or police abuse. If you've been victimized, this may be the best place to start getting help. They are even tracking hate crimes against transfolk. 7 Haviland St, near Boylston St & Mass Ave. 617-267-0900 x311 or (800)834-3242 x311

ALCOHOLICS ANONYMOUS: There's a T-oriented AA meeting every week at IFGE in Waltham (call 781-899-2212 for info), and a T-friendly Gay AA meeting every day in Boston. Call Central Services for a free copy of their meeting list. 617-426-9444

YOUTH HELP: FATHER BILL'S: 617-451-2011

PRISON PROJECT: Kia Earp, P.O. Box 1224, Boston, MA 02117-0224, email: prisonproject@yahoo.com 617-541-9338,

MICHIGAN

CD/TS/SO - I.M.E. OF WESTERN MICHIGAN: PO Box 1153, Grand Rapids MI 49501. Website: www.iserv.net/~ime. Support.

FTM - MICHIGAN BOYZ: (Kalamazoo, MI). Jonathan, 616-345-9070; Email: tushu@complink.net

FRIENDS NORTH T-GROUP: P.O. Box 562 Traverse City, MI 49685-0562. 616-946-1804 web:www.members.tripod.com/~FriendsNorth/groups.html

TS- TRI-COUNTY TRANSSEXUAL SUPPORT GROUP Electrolysis Unlimited, 89 South Blvd. at Rochester Rd. (1/4 mi south of M-59) Suite 500, Troy-Rochester, Michigan. Contact: Ildiko Svoren 248-879-2232 Liz A., email: chimera@home.com. Meetings are free. Please call before your first meeting.

MINNESOTA

GENDER EDUCATION CENTER: PO Box 1861, Minneapolis MN 55311. Debra Davis, Director. (612)424-5445, FAX (612)424-8595. Educational outreach.

TRI-S - BETA GAMMA: Box 8591, Minneapolis MN 55408. (612) 870-8536. Email: triessbg@tri-esss.com. Web site: http://www.tri-ess.com. Support group.

YOUTH DISTRICT 202: 2524 Nicollet Ave., So. Minneapolis MN 55408. (612)871-5559. Fax (612)871-1445. Safe place for GLBT youth.

CD - CITY OF LAKES CROSSGENDER COMMUNITY: City of Lakes Crossgender Community: CLCC, PO Box 14844, Minneapolis, MN 55414. (651) 229-3613. Social support for the transgender community in Minnesota.

TRANSGENDER HIV/AIDS PREVENTION PROGRAM: Human Sexuality, Dept. of Family Practice and Community Health, U Minnesota Medical School, 1300 So. 2nd Street, Suite 180, Minneapolis MN 55454. (612)625-1500, FAX (612)626-8311. Educational outreach.

MISSISSIPPI

TRANSSUPPORT LINE: Contact: Frances at 316-795-4876. Email: Francie@oswego,net

AURORA: c/o Melanie Cuevas, P.O. Box 922, Kosciusko0, MS 39090

MISSOURI

TRANSSUPPORT LINE: Contact: Frances at 316-795-4876. Email Francie@oswego.net

CD/TS/SO - ST LOUIS GENDER FOUNDATION: StLGF, PO Box 9433, St. Louis MO 63117. (314) 367-4128. Email: StLGF@aol.com. Web:http://members.aol.com/stlgf1/index.html

TRI-S - SIGMA MU: PO Box 2502 #298, Springfield Mo 65801. Phone: (417) 831-3433. Email: LSolomon@mail.orion.org.

NEBRASKA

CD/TS/SO - RIVER CITY GENDER ALLIANCE: RCGA, PO Box 3112, Omaha NE 68103. (402) 398-1255. E-mail: sgibbons@synergy.net. Support

NEVADA

TRI-S -THETA UPSILON GAMMA: PO Box 42401, Las Vegas NV 89116. (702) 387-3891. Email: sage@intermind.net. Web site: http://www.intermind.net/theta/theta.html. Support

TG/CD/TS/SO - Transgender Support Las Vegas C/O Community Counseling Center, 1120 Almond Tree Lane, Suite 207, Las Vegas, NV 89104. Voice mail: 702-392-2132, e-mail: tgsupport.lv@usa.net web site. www.geocities.com/WestHollywood/Heights/5127/Group.html

NEW HAMPSHIRE

PFLAG OF NEW HAMPSHIRE: T-SON, Tel: 603-622-4096, Email: NHTSON@aol.com

WRITERS ETC.: c/o Abbey Greene, PO Box 6211, West Franklin NH 03235. (603) 934-3379. Support grp.

CD/TS/SO - GENDER TALK NORTH: PO Box 421, Peterborough NH 03458. (603) 924-8828. Email:gtnorth@ top. monad. net. http://monad.net/~gtnorth/index.htm. Support. group.

G/L/Bi./T/Q YOUTH - SEACOAST OUTRIGHT: PO Box 842, Portsmouth NH 03802. Phone: (603)431-1013. Resource, referral, support for 21 and younger; referral only for those over 21.

NEW JERSEY

TRI-S - SIGMA NU RHO: SNR, 1092 St. Georges Ave., Suite 234, Rahway NJ 07065-2664. Phone: (908)826-5287. 24-hour hot-line (800)480-3152, in near states. E-mail: carolannsnr@juno.com. Support group.

TRI-S - CHI DELTA MU: PO Box 1, River Edge NJ 07661-0001. (800)484-7593(code4985). Support group. Email: cdm@carroll.com

CD/TS/SO - MONMOUTH/OCEAN TRANS GENDER: MOTG, PO BOX 2972 Princeton, NJ 08543-2972 (732)219-9094. Support group. Email: vikkimmotg@aol.com.

CD/TS/SO - TRANSIT: (908)526-2369. Support group.

CD/TS-NORTHERN NEW JERSEY: c/o Ms. Lynda Frank, PO Box 9192, Morristown NJ 07960. (973) 663-0772. Support group. Email: lyndafranknyc@yahoo.com

CD/TS - NJSUPPORT. c/o T. Risley, 301 F Saunders Ave., Bellmawr, NJ 08031. (609) 933-2233. Meetings 1st Saturday of the month, Unitarian Universalist Church of Washington Crossing. Renaissance affiliate.

TS-SINGLES SOCIAL GROUP for pre and post op mtf and single understanding men. A.J. Gilberti, 609-296-6065 5-10pm E:mail: agilberti@yahoo.com or agilberti@hotmail.com

NEW MEXICO

TRI-S - PHI FIESTA!: 8200 Montgomery NE, #241, Albuquerque NM 87109. Phone: (505)299-2533. Support group.

TG/MTF-FTM - TRANSGENDER COMMUNITY GROUP: University of New Mexico, Albuquerque NM. (505) 260-1727. Email: egypt@unm.edu. Supportive, educational and social space for ALL transgendered identities. Meets every Monday night.

NEW YORK

CD/TS/SO - IMPERIAL QUEENS & KINGS OF GREATER NEW YORK: 80 Eighth Avenue, Suite 301, New York

NY 10011. (212)229-1968 days,212-627-1969 evening, social group.

FTM- NEW YORK BOYZ: Sam, Email: srw18@columbia.edu (NYC)

ALL- GENDER IDENTITY PROJECT: Lesbian and Gay Community Services Center, 208 West 13th St,New York NY 10011 Tel:(212)620-7310. Fax:(212)924-2657. Email: rblumenstein@gaycenter.org Support groups surrounding gender exploration, assists people with substance abuse and HIV/AIDS prevention Education

BI-GENDER RAP GROUP: c/o Lynda Frank, 330 W. 45th St. Apt. 3H, New York, NY 10036. Meets 2nd Monday each month, 6-8 pm in lower Manhattan. Contact: Lynda Frank, (212)765-3561.

CD/TS/SO - CROSSDRESSERS INTL: 404 W. 40th St., #2, New York NY 10018. (212)570-7389, or 212-564-4847 on Wed. E-mail: cdinyc@aol.com. Website:www.members.tripod,com/~CDINYC

CD/TS/SO - LONG ISLAND FEMME EXPRESSION: LIFE, PO Box 1311, Water Mill NY 11976-1311. (516) 283-1333. Email: joed2viola@ aol.com. Support

CD/TS/SO - TRANSGENDERISTS INDEPENDENCE CLUB: TGIC, PO Box 13604, Albany NY 12212-3604. (518)436-4513 live Thurs. 7-9 p.m. or leave a message and instructions for calling back. Support group. e-mail: vicky_s@juno.com

CD/TS/SO-BUFFALO BELLES- Social/support group. Montly meetings and newsletter. PO Box 1701, Amherst, NY 14226-1701 Answering machine: (716) 446-2661 E-mail: buffalo_belles @juno.com Web:www.geocities.com/WestHollywood/Village/3339/

CD/TS/SO - TRANSGENDER NETWORK: PO Box 753 New Paltz NY 12561-0753 Support group. 1st & 3rd Fridays

TS - METAMORPHOSIS: PO Box 6260, Broadway Station, Long Island City, NY 11106-0260. (718)728-4615. Support group.

ALL-ZAPPALORTI SOCIETY, GLBT, psycharatric survivors: Weekly meetings, Sat 2-4pm, at the Lesbian Gay Services Center, 208 W. 13th Street, New York City, west of 7th ave. 718-422-1838

NORTH CAROLINA

FTM - NORTH CAROLINA BOYZ: Terry: 919-639-6158; Email: TLCRD96@aol.com

CD/TS/SO - CAROLINA TRANSSENSUAL ALLIANCE: 4037 East Independence Blvd., Suite 111, Charlotte, NC 28205, 704-531-9988

TRI-S - KAPPA BETA: c/o Corresponding Secy, PO Box 12101, Charlotte NC 28220-2101. (704)565-5034. E-mail: dajones @infoave.net. Support group.

TRI-S - CHI CHI RHO-TRI-ESS: Crystal Coast Rose, PO Box 733, Bridgeton, NC 28519. Support group.

CD/TS/SO - PHOENIX TRANSGENDER SUPPORT: Phoenix, PO Box 18332, Asheville NC 28814. 828-669-3889. Support group. Email: jessicaash@aol,com.

CD/TS/SO - TRIANGLE GENDER SOCIETY (TGS) c/o David & Helen Rogers, 5425 Turkey Farm Rd., Durham, NC 27705. Phone (919)968-8070. Support group.

NORTH DAKOTA

CD/TS/TV - TRANSGENDER SUPPORT GROUP OF NORTH DAKOTA: c/o Debbie Ann Somero, PO Box 644, Wahpeton, ND 58074-0644. Phone (701)642-1427. Support

OHIO

ALL - ITIS TIME OHIO P.O. Box 21310, Columbus, OH 43221, 614-470-4245, e-mail: itoh@stargate.com Political Action web:http://www.Geocities.com/WestHollywood/7977.

CD/TS/SO - CRYSTAL CLUB: PO Box 287, Columbus OH 43068-0287. Support group tel: 614-844-5371 website: is http://www.gender.org/cc/ email: cc@gender.org

TRI-S - ALPHA OMEGA: P.O. Box 2053, Sheffield Lake OH 44054-0053. (216)556-0067. Support group.

CD/TS/SO - CROSS-PORT: PO Box 1692, Cincinnati OH 45201. (606)581-3711, E-mail: wgbn68d@prodigy.com. Support group.

OKLAHOMA

ALL-TRANSUPPORT LINE: Contact: Frances at 316-795-4876. Email: Francie@oswego.net

TRI-S - SIGMA BETA: PO Box 42122, Oklahoma City OK 73123. Support group.

OREGON

TS- TRANSSEXUAL PEER SUPPORT GROUP: 2400 NE Broadway, Portland OR 97204. (503)441-6746. Ask for Tracy. All TS of all ages and trans-curious are invited to attend. Thursdays at 7p.m. at Metropolitan Community Church NE Broadway at 24th Ave. Support group. Email: tiffanysue@altavista.net

CD - NORTHWEST GENDER ALLIANCE: NWGA, PO Box 4928, Portland OR 97208. (503)646-2802. E-mail: nwga@teleport.com. Support

TS-TRANS SUPPORT: P.O. Box 66913, Portland, Oregon, 97290-6913. Email: TPort483 @aol.com. Post and Pre Op support groups.

CD/TS/SO - CAPITOL CITY CHAPTER: PO Box 3312, Salem OR 97302. Support group.

TS-SALMACIS SOCIETY/VERSITILE WOMEN: PO Box 1604, Eugene OR 97440-1604. (541)688-4282. For information.

TG - INTERMOUNTAIN TRANSGENDER OUTREACH: 1524 Monroe Ave, La Grande OR 97850. (541)962-3466. Support group. Email: keol@eosc.osshe.edu.

TRI-S-RHO GAMMA/ ROGUE VALLEY GIRLS: PO Box 5551, Grants Pass OR 97527.

PENNSYLVANIA

CD-TRI-S CHI EPSILON SIGMA: Concact Yvonne Sullivan, P.O. Box 3469, York, PA 17405, e-mail: tri_ess@hotmail.com Web: http://www.geocities.com/WestHollywood/Stonewall/3432. Educational and social activities, monthly meetings, large couples contingent, extensive wives networking group.

FTM - PITBOYZ: Dan & Michelle. E-mail: windyl@aabe.com.

CD/TS - TRANSPITT: PO Box 3214, Pittsburgh PA 15230. (412)242-5902. Web: www.transgender.org/tg/tpitt/ Support Group .

CD - TRAVELERS EXPRESS: PO Box 150, Falls Creek PA 15840. (814)375-7651. Central PA region. Self expression in 100% non closeted environment. Passing not an issue, presentability essential. Leave message.

CD/TS/SO - ERIE SISTERS: ESCC, 1903 West 8th Street, Suite 261, Erie PA 16505. Support group. Email: eriesister@aol.com.

CD/TS/SO - RENAISSANCE - LOWER SUSQUEHANNA VALLEY CHAPTER: Renaissance - LSV, PO Box 2122, Harrisburg PA 17105-2122. (717)780-1578. Email: lsv@ezonline.com. Website: http://www.ezonline.com/lsv. Support group.

CD/TS/SO - RENAISSANCE - LEHIGH VALLEY/POCONO AREA: Renaissance LV, PO Box 3624, Allentown PA 18106. Phone: (610)821-2955. Support group.

FTM - LANCASTER BOYZ: Tom (717) 892- 4999. (Philly area) E-mail: malesic@prolog.net.

TS - THE PHILADELPHIA TRANSSEXUAL SUPPORT GROUP (PTSSG), 1201 Locust Street, Washington West Project, Philadelphia Meets in the office of the Transgender Health Action. The 1st Saturday of each month at 4pm. e-mail: rica@netaxs.com

FTM - WEXIST Meetings are held at William Way Community Center, Philadelphia, on the 2nd Saturday of each month, 5:30pm. to 7:00pm. For additional information contact us: Voice:215.848.7674 box 6 Email: WeXist@aol.com WeXist is a Philadelphia-based non-political FTM support group. We are opento all who are assigned female at birth and have gender identity issues or questions, or are in need of support for gender concerns.

CD/TS/SO - CROSS DRESSERS INTERNATIONAL: CDI, PO Box 61, Easton PA 18044. S. Kristine James, Director, Karen Cioe, NYC Coordinator. Support group.

CD/TS/SO - RENAISSANCE - EDUCATION ASSOC. INC.: Renaissance GPC, 987 Old Eagle School Road, Suite 719, Wayne PA 19087. (610)975-9119. Email: bensalem@bbs.cpcn.com. Website: http://www.ren.org. Support

FTM - PHILLY BOYZ: Steve (215)546-6444. Philadelphia E-mail: shock@ asc.upenn.edu.

CD/TS/SO/MTF/FTM - TRANSYOUTH SERVICES, UNITY INC.: 1207 Chestnut St., Philadelphia, PA 19107. (215) 851-1958 or (215) 851-1912. Community services and "Butch Brothers" Philadelphian FTM support.

TENNESSEE

TRI-S - ALPHA PI OMEGA: c/o Laury W. PO Box 871, Brentwood TN 37204-0871. Email: laurywl@mindspring.com. Website: http://members.aol.com /apotris/aponash.htm. Support group.

CD/TS/SO - TENNESSEE VALS: PO Box 92335, Nashville TN 37209-2335. (615)664-6883 voice mail. E-mail: jlove1@ix. netcom. com. Homepage: http:/www.transgender.org/tg/tvals/.

FTM - TENNESSEE BOYZ: (Nashville, TN).: Dustin, 615-431-9540; FTM Resource Email: CyberBum7@aol.com

TEXAS

FTM -ALAMO BOYZ. SOUTH TEXAS Our webpage is: lonestar.texas.net/~debra

TG-FRIENDLY- ABLIED QUEER: 1517 B. Missouri, Houston TX 7700 EM: james_e@iah.com

CD/TS/SO - METROPLEX CD CLUB: PO Box 141924, Irving TX 75014. (972) 264-7103. e-mail: domiss@flash.net Web: www.flash.net/~domega Support group.

TRI-S - NU EPSILON TAU: PO Box 14096, Arlington TX 76094. (214)490-5738. Support group.

CDS HELPING CDS ANONYMOUS: HCDA, 239 Westheimer (Office of Suzanne Anderson Properties), Houston TX 77006. Tel: 281-520-3610 (pager) Email: brenda@firstnethou.com. Support Group.

TRI-S-TAU CHI CHAPTER-TRI ESS: 8880 Bellaire B2 Ste. 104, Houston, TX 77411-1105. (713)347-8747. Support group. E-mail: JEFTRIS@aol.com. Web: www.firstnethou.com/brenda/

TATS: P.O. Box 142 Bellaire, Texas 77401, Tel: 713-780-4282 Email: TATS@Genderweb.org

CD/TS/SO - BOULTON & PARK SOCIETY: PO Box 17, Bulverde, TX 78163 (830)980-7788 live Tues. 6-9 pm CT. Email: tx t party@aol.com. Support group.

WEST TEXAS GENDER ALLIANCE: 5350 LLano, Abilene TX 79605. Email: temsim@ jumo.com.

CD/TS/SO, AUSTIN SECOND IMAGE: PO Box 679, Leander, TX

78646, 512 515 5460 personally answered Wednesday 7 9pm. email caseyalena@juno.com web:www.angelfire.com/tx/AustinSecondImage support group

CD/TG/TS/TV/GLB CENTRAL TEXAS TRANSGENDER SOCIETY: A social group comprised of those who aspire to the belief that the best therapy is social interaction and having fun with friends and people who don't care or notice which category you fall into. Website: www.cttgs.org email: msdevin @yahoo.com.

UTAH

TS/SO - WESTERN TRANS-SEXUAL SUPPORT NETWORK support group for Transsexuals, SOs, and friends. Western Transsexual Support Network 4667 Holladay Blvd, Ste 2, Salt Lake City, UT 84117 801-277-8025

CD/TS/SO - ALPHA RHO, SALT LAKE CITY: PO Box 571242, Salt Lake City, UT 84157-1242. (801)553-8141. Support group.

CD/TS/SO - ENGENDERED SPECIES PO Box 11897, Salt Lake City UT 84147. (801)320-0551 Support group.

VERMONT

CD/TS - TRANS: (802)472-8115. Meets 1st & 3rd Tuesdays in Burlington. Support group.

CD/TS - VERMONT TRANSGENDER SUPPORT GROUP: For information leave message at (802)860-8430. Support group.

VIRGINIA

CD/TRI-S CHI EPSILON SIGMA: (DC/Northern Virginia) Contact Joan Henderson, P.O. Box 1728, Herndon, VA 20172 e-mail: tri_ess@hotmail.com Web: http://www. geocities.com/WestHollywood/Stonewall/3432. Educational and social activities, monthly meetings, large couples contingent, extensive wives networking.

CD/TRI-S CHI EPSILON SIGMA: (Richmond/Williamsberg) Contact Lucy Stone, P.O. Box 382, Norge, VA, 17405 e-mail: tri_ess@hotmail.com Web:www.geocities.com/WestHollywood/Stonewall/3432. Educational and social activities, monthly meetings, large couples contingent, extensive wives networking .

TG/LADIES FIRST SOCIAL CLUB: Dumfries, VA (703)441-0283. Email: lauraBCD@aol.com

TRANS-GENDER EDUCATIONAL ASSOCIATION: PO Box 16036, Arlington VA 22215. (301) 949-3822. E-mail: tgea@juno.com. Web Site: http://www.tgguide.com/guide/dc/tgea~ndx.html. Support group.

WASHINGTON

INGERSOLL GENDER CENTER FTM GROUP We welcome folks from all walks of life and all orientations and identities. We also invite SOFFA's of FTM's to attend. group is the 4th Saturday of every month, from 11am 1pm at Ingersoll Gender Center (1812 E Madison, Suite 106) Seattle, WA. If you'd like any more information about our group, please feel free to contact me at schreid@wdni.com or you can visit our website at <http://www.ingersollcenter.org/

CD/TS-CINDERELLA CIRCLE: 304 W. Champion, Bellingham WA 98225 (360)416-1437 Email: mhowe@pioneernet.net Web: www.pioneernet.net /mhowe/ Support group.

FTM-SPECTRUM SUPPORT GROUP: 2 support groups per month for those born female bodied but who live with masculine gender expression. Meetings are Free. Located downstairs at Beyond the Edge Cafe, 703 E. Pike Seattle, WA. First and 4th Wednesday of the month 7-9pm. 206-949-7469 Spencer contact person. email: MstrSpence@aol.com

CD/TS/SO - PAPILLON: C/O R2C2, 315 W MISSION SPOKANE, WA 99205

WASHINGTON, DC

FTM - DC BOYZ: Adam (301)270-0372. (Metro DC.) E-mail: romandede@aol.com.

CD/TS/SO-PFLAG (Parents, Families and Friends of Lesbians and Gays): 1101 - 14th St. NW, Suite 1030, Washington, D.C. 20005. Tel: (202) 638-4200. Fax (202) 638-0243. E-mail: info@pflag.org. Web: http//www .pflag.org.

CD/TS/SO - WASHINGTON-BALTIMORE ALLIANCE: c/o H. Garfinkle, PO Box 1994, Silver Spring, MD 20915. Phone (301)649-3960. Support group. Meets in metro D.C.

TG - TRANSGENDER EDUCATION ASSOC. of Washington DC: Website: www.zzapp.org or email: tgea@zzapp.org

WISCONSIN

CD/TS/SO - GEMINI GENDER GROUP: PO Box 44211, Milwaukee WI 53214. voice-mail 414-297-9328 E-mail: 75261.1443@ compuserv.com. Support group.

LESBIAN, GAY, BISEXUAL AND TRANSGENDER Campus Center, Memorial Union, 800 Langdon Street, Madison, WI 53706

BAHAMAS

GLBT-HOTLINE 242-328-1816 from 8pm-10pm. Mon-Lesbian Issues ask for Dianna. Tues.-Transgender Issues ask for Connie Wed.-Gay Issues ask for David.

CANADA

QUEBEC

TS/SO - FACTT - QUEBEC: P.O. Box 293, Cote de Neiges Post Office, 5858 Cote de Neiges Blvd., Montreal, Quebec, CANADA H3S 2S6 French-speaking referrals, medical and psychological services and support group.

CD/TS/SO - CLUB MET: 4113 Dorion Street, Montreal, Quebec, CANADA H2K 3B8. (514)528-8874. Support group. (Formerly TAM.)

TS/SO - TRANSSEXUALS IN PRISON: Non-prisoners contact Dee Farmer, 23288037, PO Box 4000, Springfield MO 65808. Prisoners contact Mrs. Patricia Fisher, Succ 293 Cote-des-Neiges, 5858 Cote-des-Neiges Blvd, Montreal, QC, CANADA H3S 2S6.

ATQ 514-524-9038

LESPECTRE (Montreal) 514-528-1700 Michelle de Ville

TRANVESTIS MONTREAL email. mac@mlink.net/~mac/tvm.html

ONTARIO

TS - TRANSITION SUPPORT: The Church Street Community Centre, 519 Church Street, Toronto, Ontario, CANADA M4Y 2C9. Support group. 2nd & 4th Fridays 7-10pm

CD/TS/SO - XPRESSIONS: PO Box 223, Station A, Toronto, Ontario, Canada M5W 1B2. (416)812-6879. Email: xpressions@xpressions.org Web: www.xpressions.org Support group.

CD/TS - STREET OUTREACH SERVICES: c/o W. Travers, 622 Yonge St, 2nd Fl, Toronto, Ontario, CANADA M4Y 1Z8. (416)926-0744 (24 hours). Multitude of services for TG youth.

IS - PATRICIA FLORA: PO BOX 425, Postal Station C, 1117 Queen Street West, Toronto, Ontario, CANADA M6J 3P5.

FTM/SO-CANADIAN BOYZ Marcus Charles Frappier 416-466-0235 Email: mc@oil.ca

CD/TS/SO - GENDER MOSAIC: PO Box 7421, Vanier Ottawa, Ontario, CANADA K1L 8E4. (819)770-1945. Support group.

ONTARIO FEMALE TO MALE NETWORK. 378-532 Montreal Road, Ottawa, ON, K1K 4R4 613-742-5221 Email: onftm@cyberus.ca

OTTAWA TS DISCUSSION GROUP, P.O. Box 42067, RPO St. Laurent, Ottawa, ON, K1K 4L8, E-mail: ts-ottawa@canada.co, Web: members.xoom.com/ottawas/

SO-SOS CLUB- The 519 Church St. Community Certre, 519 Church street, Totonto, ON M4Y 2C9 Email: sosclub@idirect.ca Web: webhome.idirect.com/~players

MANITOBA

CD/TS/SO - PRAIRIE ROSE GENDER GROUP: PRGG, Box 23 Grp 4 RR1, Dugald, Manitoba, R0E 0K0. CANADA. (204) 257-2759. Support

CD/TS/SO - MASQUERADE: c/o Lady Godiva Boutique, 832 Corydon Ave., Winnipeg, Manitoba, Canada, R3M 0Y2, Support.

ALBERTA

CD/TS/SO-ILLUSIONS SOCIAL CLUB EDMONTON Box 356, Main Post Office Edmonton, AB. T5J 2J6 Our phone # is (403) 988-3294 Email: edm_illusions@juno.com

TRI-S - PHI SIGMA: Box 81115, 755 Lake Bonavista Drive S.E., Calgary, Alberta CANADA T2J 7C9. Phone: (403)271-6247. Support group.

CD/TS/SO - ILLUSIONS SOCIAL CLUB CALGARY: c/o B&B Emporium, 426 8th Ave. S.E., Calgary. Alberta, Canada T2G 0L7 Phone 403-265-7789

EDMONTON TRANSGENDER SUPPORT LINE: 403-988-3738

BRITISH COLUMBIA

TS - TRANSSEXUAL SUPPORT GROUP: Dr. Angela Wensley, 14905 32nd Avenue, White Rock, British Columbia, CANADA V4P 1A4. (604)536-2053. Support group.

CD/SO - CORNBURY SOCIETY: Box 3745, Vancouver, British Columbia, CANADA V6B 3Z1. Support group. 604-862-1321, Email: cornbury@bc.sympatico.ca Web:www.transgender.org/tg/cornbury/

CD/TS - FOUNDATION FOR THE ADVANCEMENT OF TRANS-GENDERED PEOPLE'[S SOCIETY: FATE, 1-1727 William Street, Vancouver, British Columbia, CANADA V5L 2R5 (604)254-9591.

TG/TS/CD - ZENITH FOUNDATION: Box 46, 8415 Granville Street, Vancouver, British Columbia, CANADA V6P 4Z9. (604) 261-1695. http://www.GenderWeb.org/~zenith e-mail: Tamaras@istar.ca MtF & FtM.

BC FTM NETWORK: P.O. Box 10, 1895 Commercial Drive, Vancouver, BC, V5N 4A6 604-862-1321 Email: bcftmnet@hotmail.com

ZENITH FOUNDATION VICTORIA: Ste.303, 955 Cooke St, Victoria, BC, V8V 3Z1 250-384-4635

DREAM GIRLS P.O. Box 535, Kamloops, BC V2C 5L7

NOVA SCOTIA

ATG (ATLANTIC TRANSGENDER) in Halifax Email: atggrp@geocities.com Website:www.geocities.com/WestHollywood /7557/

VALLEY PRIDE (KENTVILLE) Email: mike.giffin@ns.sympatico.ca Web: www. geocities.com/WestHollywood/ Heights/2377/

PUERTO RICO

SIDA DE PUERTO RICO: PO Box 36-4842, San Juan PR 00936-4842. Phone (787)782-9600. Fax (809)782-1411. HIV/AIDS outreach organization.

SIDA DE PUERTO RICO: Calle 16

SE #1200 Caparra Terrace, Rio Piedras PR 00921. Phone (787)782-9600 Fax (787)782-1411. HIV/AIDS outreach organization.

SIDA DE PUERTO RICO: Calle Estrella #30, Ponce PR 00731. Phone (787)844-9600. Fax (787)841-1485. HIV/AIDS outreach organization.

MEXICO

GUADALAJARA, JALISO, MEXICO 44190. Cris-Lida
E-mail: crisalidagdl@usa.net
Web:www.geocities.com/WestHollywood/Village/5613/Agrupaci Un Mexicana de Travestis, Crossdressers, Transgenderistas y Transexuales. Soporte, Apoyo y Servicios VISITANOS!

SPAIN

BARCELONA: COLECTIVO DE TRANSEXUALES DE CATALUNYA (CTC) Meeting Mondays 7-9pm,
Tel: 34 93 3005946,
e-mail: lenaimoi@pangea.org
Mailing Address: Apartado de correos Num. 32081, Barcelona Spain 08080

MADRID: CLINICA ISADORA,
Pirineos 7, Madrid, Spain
Tel: 34 91 3111000,
Fax: 34 91 3116238,
E-mail: isadora@omc.telprof.es
Coordinator: Empar Pineda Mon-Fre 10:30am - 5pm. Director: Dr. S.Z. Chami. Surgeons: Dr. Chami and Dr. Hage from Free University of Amsterdam.

TS - COLETIVO DE TRANSEXUALES DE CATALUNA: C. Balmes, 70, lo la, 08830 Sant Boi de Lobregat, Barcelona. Phone: 08080 3454 6398 Wed. 7.30-9 pm. Please speak Spanish.

TS/FTM/MTF - IDENTIDAD DE GENERO: Apartado 3023, Granada 18080. Non-profit support group.

ARGENTINA

TS - TRANSSEXUALS FOR THE RIGHT OF LIFE AND IDENTITY: TRANSDEVI, Casilla de Correo 151, C.P. 1748 Gral. Rodriguez, Buenos Aires.

BRAZIL

TS - PURPURINA (GLITTER) PROJECT: Katia Monteiro, no. 55 Rua DA Gloria, #30, Gloria, Rio de Janeiro. Phone: 02-252-4757.
FAX: 02-227-5944. Educational outreach. AIDS awareness, referrals.

TS - GRUPO BRASILEIRO DE TRANSEXUAIS (Brazilian Transsexualis Assoc.): Caixa Postal 1097, Cuiaba-MT 78.005-970.

AFRICA

NIGERIA

TRANSFORMATION SECOND SELF: c/o Jane Enuneku, KM 4 Idiroko Road, PO Box 1006, OTA, OGUN STATE, WEST AFRICA.
Tel: 039-722615 Fax: 039-722467

SOUTH AFRICA

PHOENIX: c/o Desiree Dexter, PO Box 1332, Springs, 1560, Gauteng. Phone: +27111 362 5247.

SATRU:S.AFRICAN TRANSSEXUAL RESEARCH UNIT PO Box 87283, Houghton, Johannesburg 2041.

ENGLAND

TV/TS - TRANSESSEX: P.O. Box 3, Basildon, Essex SS14 1PT.
Tel: (01268) 583761 Support group.
e-mail: stacy@transessex.nildram.co.uk.

TS - AIS SUPPORT GROUP:
2 Shirburn Ave., Mainsfield, Notts., NG18 2BY. Email: 100572.2376@compuserve.com.

TV/TS - BEAUMONT SOCIETY:
27 Old Gloucester Street, London, WC1N-3XX. Phone: +44 (0) 1582-412220. 24hr information line. Website: http://members.aol.com/bmontsoc Membership fee. Support group

BEAUMONT SOCIETY PARTNERS GROUP: phones: +44-1223-441246 (South),+44-1203-717528 (Central & Wales).

GENDYS NETWORK: BM Gendys, London, England DE56 1DE,
Phone: 01773 828973,
e-mail: jedbland@mcmail.com
Website: www. gendys.mcmail.com/
Group for MTF & FTM.

TS - CHANGE: BM Box 3440, London WC1N 3XX.
Phone: +44-0-1303-259543.
Email: TS1CHANGE@ AOL.COM. Home page:http://users.aol.com/ts1change/private/homepage.htm.

FRIENDS MERSEYSIDE: 36 Bolton Street, Liverpool, L3-5LX. Phone: +44-151-709-3181, Fri. 7.30-9 GMT.

FTM NETWORK [also PRESS FOR CHANGE]: BM Network, London, WC1N 3XX. Phone: +44-161-423-1915, Wed. 8pm-10.30 pm Wed. GMT
Email:s.t.whittle@mmu.ac.uk.
Website: http:\\ www.pfc.org.uk/press for change. Support, political lobbying and education group.

THE GENDER TRUST: BM Gentrust, London, WC1N-3XX. Tel:+44-1305-269222 before 10 pm GMT. Overseas Representative, Dorothy Francis, The Gender Trust, 3 Hartington Villas, Hove, BN3 6HF, ENGLAND.

TS - GENDER IDENTITY CONSULTANCY SERVICES: Phone: +44-1071 244 6090, FAX: 0171 244 6090. Email: GICS@aol.com.

INTERNATIONAL GENDER TRANSIENT AFFINITY: Box 2, 1 Banks Building, School Green Road, Freshwater, Isle of Wight, P040-9AJ. Human rights/research.

MERMAIDS: BM Mermaids, London WC1N 3XX. Group for children and teenagers with gender dysphoria and their families.

TV - NORTHERN CONCORD:
M60 1LN, Manchester e-mail:
JennyB@Concord. nwnet.co.uk

OUSU TRANSGENDER GROUP:
Oxford University Student Union, Little Clarendon Street, Oxford.
Phone: +44-1865-270777.

ROSE`S CLUB/REPARTEE MAGAZINE, PO Box 186, Barnsley, S73 0YT, England, Phone: +44 1226 754252. Email: roses@repartee.co.uk. URL: www. repartee.co.uk. Support group for transgendered and partners + magazine and newsletters.

VANITY CLUB UK FOR GIRLS ON THE INTERNET: Provides friendship and contact with others for those wishing to get out and enjoy being T. For details, Web: http://www.geocities.com/westhollywood/village/7604/

IRELAND

TRANS-GENDER ARCHIVE: c/o Dr. Richard Ekins, University of Coleraine, County Londonderry, Northern Ireland, BT52 1SA Library and archive reference resource & research. +44 1265 44141.

BELFAST BUTTERFLY CLUB:
Northern Ireland, P.O. Box 210, Belefast BT1 1BG +44 1585 430408

SCOTLAND

CROSSLYNX: c/o SGLS, PO Box 38 Glasgow, G2-2QF. Phone: +44-141-221-8372. HelpLine: +44-141-332-3333.

BEAUMONT SOCIETY PARTNER'S GROUP: phone: +44-01389-380389.

WALES

SOUTH WALES TV/TS GROUP: c/o Martina Rees, 56a Kinross Ct, Ridgway Road, Llan-Romney, Cardiff, VF3-9AE.

FRANCE

ASSOC. BEAUMONT CONTINENTAL: ABC, BP-3, F-68350 Didenheim.

ASSOCIATION D'AIDE AUX TRANSSEXUELS: AAT, Maison des Associations, 93 La Canabiere, 13001 Marseille.

ASSOCIATION DEVENIR FEMME: Les Terrasses du Mediterranee, 13006 Marseille.

ASSOCIATION DU SYNDROME DE BENJAMIN: Relais 59-59 avenue Daumesnil, 3 r Keller, 75012, Paris. 01 43 47 2125.

CARITIG: B.P. 17-22, 75810 PARIS CEDEX 17, FRANCE.
Phone 33-1-42-27-42-28.
Fax 33-1-64-31-05-82.
Web: http://www.intersocial.org/caritig. Center for assistance, research and information on transsexuality & gender identity.

SWITZERLAND

TV-TS-TRANSPERSONA Postfach 6788, Zurich. Switzerland CH-8023 Email:transpersona@hoymail. com URL: http://www.geocities.com/WestHollywood/Park/4111 .Open membership. Monthly meetings. Membership fee.

TS - SELBSTHILFE GRUPPE:
Postfach 92, CH-9008 St. Gallen.

GERMANY

IS - AIS SELBSTHILFEGRUPPE:
Postfach 7, 71201 Rottenburg am Neckar. (Fluent English, German.)

BODY AND SOUL: c/o KIBISS KISS. Hanover. Phone: +0511/666567 oder Stefanie 0511/457347.

TV/TS - CHELSI E.V.: Treff Sachsen, Roesslerstr. 9, 09113 Chemnitz. Phone: +49-371-50094 (Friday only). FAX: +49-371-55867.

CLUB NEUES LEBEN NOVA:
PO Box 710232, 80634 Munchen. Phone: +49-089/7916643, 6-6:30 pm (CET). speak German.

SELBSTHILFEGRUPPE FRANKFURT AM MAIN: Postfach 10 10 46, 63010 Offenbach. Tel. 069/8001008.

TV/TS - GEREDE E.V.: Treff Sachsen, Wiener Strasse 41, 01219, Dresden. Phone: +49-351/4640220 (Friday only).

INFORMATIONS KONTAKT UND VERMITTLUNGSSTELLEFUR TRANSSEXUELLE MENSCHEN IN BADEN WURTTEMBERG e.V.: IKV, c/o AOK Karlsruhe, Kriegstr. 41, D-76133, Karlsruhe. Phone/FAX: +49-721-62-3382.

LEBENSBERATUNG FUR TRANSEXUELLE MENSCHEN IM SAARLAND: c/o Dr. Waltraud Schiffels, Schlossstr 6, D-66117, Saarbruecken. Phone: +49-0681-583912

SELBSTHILFEGRUPPE FUR TRANSSEXUELLE MENSCHEN IN TUBINGEN: DAGMAR KALTENMARK, c/o Sozialforum, Tubingen e.V., Paulinenstr. 25, D-72072, Tubingen. Phone:+49-7472-6048. Email: 100722.3070@compuserve.com.

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Monika Lusche, Muehlstr. 26, 74399 Waldheim. Phone: +49-7143-33502. Astrid Votz, Forstr. 10, 71111 Waldenbach. Phone: 07157/8222. Email: 10722.3070@compuserve.com or 10157.1116@compuserve.com.

SONTAGSCLUB E.V.: Rhinover Strasse 8, D-10437, Berlin. Phone: +49-30-208-2035 (Friday 6-8 CET). Email: kasimir@inf.fu-berlin.de.

INTERESSENGEMEINSCHAFT TRANSSEXUELLE GRUPPE IN DER SEKIS: Albrecht-Achilles-Str. 65, 10709 Berlin. Phone: 030/8926602.

TRANSIDENTITAS: Postfach 10 10 46, 63010, Offenbach. Phone: +49-69-800-1008.

TRANSSEXUELLEN-ARBEITSKREIS: c/o HUCH, Westring 278, D-24116, Kiel. Phone: +49-431-17090. FAX: 431-17099.

TSH ESSEN: c/o Claudia Peppen horst, Caesarstr. 34, D-45130, Essen. Phone: +49-201-786899.

TSH MUNSTER: c/o MIKS,
Herwarthstr 2, 48143 Muenster. Phone: +49-251/511263, Claudia Scholz.

TS GRUPPE HAMBURG: Christian Susan Black, Nubeblerkamp 13a, 22175 Hamburg. Tel: 040-754-4323.

TVV: PO Box 1148, D-65780, Hattersheim.

TS - VIVA TS SELBSTHILFEGRUPPE MUNCHEN E.V.: Obere

Muhlstr. 22, D-81247, Munchen. Phone: 089-89-16 19 65 6-6:30 pm CET. Please speak German.

TS - SELBSTHILFE BIELEFELD: C/O Praxis fuer Beratung und Psychotherapie, Herrn Detlef Kunert, Karl-Eilers-Str. 1, 33602 Bielefeld. Phone: 0521/63623.

TS - SELBSTHILFEGRUPPE BONN: c/o SEKIS Bonn, Lotharstr. 95, 53115 Bonn. Phone: 0228/221754.

SHG DUESSELDORF: c/o Stefanie Sander, Pleistr. 1, B-4731 Eynatten/Belgian. Phone/FAX: 0032/87852833.

TS-GRUPPE: C/O AIDS-HILFE THUERINGEN, POSTFACH 50, 99001 Erfurt. Tel: 0361/7312233.

TS-ANGEHOERIGENGRUPPE AWO-BERATUNGSZENTRUM: Luetzow-Str. 32, 450101 Essen. Phone: 0201/312051, 0201/312052.

TS - SELBSTHILFE GOETTINGEN, TS IN PRAXIS DR. WIEDEKING: Buehlstr. 28a, 37037 Goettingen. Phone: 0551/46755.

SHG-HEIDELBERG: Andreas Kress, Postfach 103766, 69029 Heiderlberg.

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TRANSEXUELLENGRUPPE KOELN: c/o Karin, phone: 02196/1739.

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SHG MANHEIM: Andreas Tremmel, Postfach 1242, 67370 Dudenhofen.

TRANSIDENTITAS E. V.: WUF-ZENTRUM, Niggelweg 2, 97082 Wuerzberg, jeden4.

AUSTRIA

TRANSX-VEREIN TRANSGENDER PO Box 331, A-1171, Wien.

BELGIUM

FRANJEPOOT: Postbox 53, B-2100 Deurne 1.

GENDERSTICHTING (BELGIUM GENDER FOUNDATION): Belgische Genderstichting. Pekelharing 2, 9000 Gent, Belgium tel: 00 32 9 233.08.54 fax: 00 32 9 225.31.66 URL:http://welcome.to/genderstichting

TS - VERVLIET JESSICA: Ravalsvarg Sdraad #372100, Daurna, Belgium. Support.

DENMARK

FPE-NE DENMARK: Postboks 361, DK-1504 Copenhagen V. Email: FPE-NE.DK@dk-online.dk. Website:www2.dk.online/users.fpe-ne.dk.

TRANSVISION: PO Box 280, DK-1502, Copenhagen V.

TRANSPAL: c/o Jen Christiansen, Ostergade 20 E, DK 9870 Sindal Phone/fax: +011 45 98935253. Social.

CD/TS/TG - TRANSVESTIFORENIGEN I DANMARK: TID, Postbox 9071, 1309 Kobenhavn K. Contacts: Solveig, chairwoman, +45 44999920, Fax +45 44959573. Fyn Mirell, +45 64801810, phone & fax. Jylland Cille, +45 97742299, phone & fax. Email: tid@danbbs.dk. Web site: http://www.danbbs.dk/~tid. The club is open to other iTsî also but, the main focus is on crossdressing.

NORWAY

FPE-NE NORWAY: Box 1968, Vika, N-0125 Oslo.

EUROFANTASIA: Box 442, N-4301 Sandnes. Phone & FAX: +47-51-66-24-22. Email: jennys@transgender.org.

SWEDEN

TS - BENJAMIN: PO Box 9083, S 102 71, Stockholm. Phone: +46-40-611-9923, Tues. 7-9 pm CET.

FPE-S SWEDEN: Box 49029, S-400 64 Gothenburg. Tel: +46-8-34-1316.

PHI PI EPSILON SVERIGE: Box 529, S-101 30 Stockholm.

FINLAND

DREAMWEAR CLUB: Box 159, FIN-80101Joensuu. email: dreamwear @seta.fi Web. www.sgic.fi/~kjl/ dreamwear.html

TRANS SUPPORT CENTER (mail and office) Hietalahdenkatu 2 B 16, FIN-00180 Helsinki Phone: +358-9-612 3243 Fax: +358-9-612 3266 Email: trans.tuki@seta.fi Web: http://www. sgic.fi/~jase/ttp Open during the day and most evenings, all transgendered welcome. Open house coffee evening every Thursday from 7 pm until 9 pm.

NETHERLANDS

TS - AIS SUPPORT GROUP: (038) 269845. (Fluent English, Dutch.)

TS - WERKGROEP TRANSSEKSUALITEIT GRONINGEN: EENDRACHTSKADE NZ 19, 9718 BB GRONINGEN, +31-(50) 527-35-89. Contact H.H. VISSCHER, E-MAIL: francina@worldaccess.nl.

GENDERTEAM AMSTERDAM: Prof. Dr. L.J.G. Gooren, Dept. Endocrynology/Andrology, Free University Hospital, PO Box 7057, 1007 MB, Amsterdam. Phone: +31-020-444-0542 ext.199. FAX: 444-0502.

FTM - HET JONGENSUUR: Binnenkadijk 178, 1018 ZH Amsterdam. Phone: +31 020-6221710.

HOMODOK, THE GAY & LESBIAN ARCHIVES, INFORMATION CENTRE & LIBRARY Vincent van der Kaap, Homodok Nieuwpoortkade 2a, 1055 RX Amsterdam, The Netherlands Tel.: +31 (0)20 6060 712 Fax : +31 (0)20 6060 713 E-mail: info@homdok.nl Web: www. homodok.nl

TV/TS - LANDELIJKE KONTAKTGROEP TRAVESTIE EN TRANSSEKSUALITEIT: LKG T&T, Postbus 11575, 1001 GN Amsterdam. Phone: +31 10 -453-18-93. Email: Rosalind@xs4all.nl.

NEDERLANDSE VERENIGING HUMANITAS: PO Box 71, NL-1000 AB Amsterdam. Phone: +31 020-5231100. MTF, FTM self help groups.

FTM - MANNENGROEP: c/o Humanitas, PO Box 71, NL-1000 AB Amsterdam. Phone: +31 020-5231100. FTM support group.

MTF/SO - WERKGROEP FACET: Rode Kruislaan 61, NL - 5628 GB Eindhoven. Phone: +31-40-241-5475.

TURKEY

LAMBDA ISTANBUL, PK 103 Goztepe, Istanbul. Fax 90.212.224.3792.

TV/TS - SEXUAL LIBERTIES: Use the above mailing instructions for Travesty/Transsexualle, c/o Iskendar Savasir. Educational outreach for all Islamic countries.

PAKISTAN

KHUSRA OF PAKISTAN: c/o Muhamid Aslam Khusra, PF-34 Abbotabad Hockey Stadium, Abbotabad.Phone: +92-5921-6158 (leave message) or 5921-2858.

BANGLADESH

YOUTH APPROACH: 3, Purana Paltan, Dhaka-1000, Bangladesh. Phone: 88-02-7555321. Email: yadc@bangla.net.

POLAND

THE ASSOCIATION FOR PROTECTING AND HELPING THE TRANSGENDERED PEOPLE "DESTINY". Its headquarters is located at the following address: ul. Kombatantow 5G/1, 80-464 Gdansk, Poland. Phone number: 48 (58) 346-52-54. "Destiny" is a TS support group with heterosexual members, too. The main goal of the Association is to offer the help and support to people who are stigmatized with the Gender Dysphoria.

CZECH REPUBLIC

CZECH TRANSFORUM, Prague, e-mail: oskar98@writeme.com Web: http://www.fortunecity.com/village/newcompton/153 Supporting organization for Czech and possibly Slovak transsexuals. first in the Czech Republic. Just starting to work.

RUSSIA

TV/TS - ICE AND FIRE MOSCOW: Margaret Mankevitch, c/o Masha Oleheva, 95-1-36 Vernadsky Ave., 117526, Moscow. Write Directly to Margaret Mankevich. DO NOT PUT GROUP NAME OR TITLE ON ENVELOPE.

TV/SO - FPE LATVIA: Elga Remes, Jurmala, 15, PO Box 17 LATVIA LV 2015.

TV/TS/GLBT/CD-CORNFLOWERS, The Russian Society at the Volga Riveris Area: c/o Yuri Kumykov, PO Box 10, Saratov RUSSIA. Social group.

AUSTRALIA

NEW SOUTH WALES

FTM - BOYS WILL BE BOYS: PO Box 1349, Strawberry Hills, 2012. Tel:+61-02-319-2034.

THE GENDER CENTRE INC.: PO Box 266, Petersham, NSW 2049. Telephone:+61-02-9569-2366. Email: gender@rainbow.net.au. Support group, counseling, referrals, accommodations, HIV information/materials.

CD - LES GIRLS: PO Box 504, Burnwood, 2134.

SEAHORSE SOCIETY NSW: PO Box 168, Westgate, 2048. Tel: +61-02-569-6239 (Thurs. eve.). Email: seahorse@cia.com.au

SEX WORKERS OUTREACH TRANSGENDER SUPPORT PROJECT: SWOP, PO Box 1453, Darlinghurst 2010. Tel:+61-02-212-2600; FAX: 212-3978.

TRANSGENDER LIBERATION COALITION: TLC, PO Box 208, Kings Cross, 2011. Phone: +61-02-358-5664.

QUEENSLAND

IS - MARY RUSSELL: PO Box 3371, Logan Hyperdrome, Loganholme, 4129.

AUS. TRANSGENDERIST SUPPORT ASSOC. INC : ATSAO, PO Box 212, New Farm, 4005, Phone: +61-07-846-3787 (24-hour helpline), 236-2400, FAX 236-2398.

FTM - BOYS WILL BE BOYS: PO Box 212, West End, 4005, Phone: 07-846-3787.

GENDER CLINIC: 484 Adelaide Street, Brisbane, 4000. Phone: +61-07-839-8262.

AUSTRALIAN TRANSGENDER SUPPORT ASSOC.: PO Box 212, New Farm, Brisbane, QLD 4005. Phone: +61 03-846-3787. Fax: +61 03-254-2680. Support group, professional services and referrals, 24-hour help line.

SEAHORSE SOCIETY OF QUEENSLAND: PO Box 574, Annerley Brisbane, 4103. Phone: 61-7 38922124.

SELF HEALTH FOR QUEENSLAND WORKERS IN THE SEX INDUSTRY: SQWISI, PO Box 689, West End 4101. Phone: +61-07-844-4565. FAX: 844-8840.

SOUTH AUSTRALIA

CARROUSEL CLUB INC: a non-profit group that provides a social outlet and support for crossdressers and

transsexuals of all ages and nationalities. PO. Box 721, Marleston SA 5033, Australia Phone Michelle 61 8 8281 6190 or Carol 61 8 8289 2409

TRANSGENDER INFORMATION SERVICE OF SOUTH AUSTRALIA: Contact: Lana Barlow, 8 Mawson Rd, Meadows, South Australia, 5201

CHAMELEONS GROUP: PO Box 907, Kent Town, 5071. Phone: +61-08-362-1611.

SOUTH AUSTRALIA TRANSSEXUAL SUPPORT: Phone: +61-08-362-3223, Gayline; 362-1611, Jenny.

VICTORIA

CHAMELEON SOCIETY OF VICTORIA INC.: PO Box 500, Williamstown, Victoria 3016. Phone: 61-3-93159172. Email: lynne@melbpc. org.au.

FTM TS - BOYS WILL BE BOYS: PO Box 328, Northcote, 3070.

GENDER DYSPHORIA CLINIC AT THE MONASH MEDICAL CENTRE Clayton Campus, 246 Clayton Road, Clayton 3168. Phone: +61-03-955-1437, ask for Dawn.

SEAHORSE CLUB OF VICTORIA, INC.: GPO Box 2337V, Melbourne, Victoria 3001. Tel: +61 359-711-684. Support group.

TRANSGENDER LIBERATION AND CARE: TLC, PO Box 1674, South Preston, 3071. Tel: +61-394-811-506, Sharon. Email: gayle@melbpc.org.au.

WEST AUSTRALIA

CHAMELEON SOCIETY: PO Box 367, Victoria Park, 6163. Phone: +61-01-577-1753.

GENDER COUNCIL OF AUSTRALIA (W.A.) INC.: PO Box 58, Victoria Park, 6110. Phone: +61-09-362-5447.

WATS SUPPORT UNITY AND PRIDE: WATSUP, PO Box 771, Doubleview, 6018.

NEW ZEALAND

IS - INTERSEX SOCIETY OF NEW ZEALAND: PO Box 9196, Wellington. Phone: +6 4 4727386, FAX: +6 4 4727387.

NEW ZEALAND GENDER DYSPHORIA FOUNDATION: NZGDF, PO Box 2827, Auckland.

TOPS: PO Box 68-509, Newton, Auckland. Phone: 64 9 3666 106. Fax: (09) 3666 106-8462 549. Support group and trans friendly medical clinic.

O.N.T.O.P. WELLINGTON: Ongoing Network Transgendered Outreach Project. P.O. Box 11-412, Manners Street, Wellington, NZ Email: ontopnz@pacificwest.com Website: http://welcome.to/ontopnz A project of the "New Zealand Prostitutes Collective". provides support and information to the transgender sex industry workers community as well as referrals to other support networks.

JAPAN

ELIZABETH CLUB: 5-32-18 Kameido, Koto-ku, Tokyo 136. Phone: +81-3-3683-6092.

ELIZABETH NAGOYA SHOP: 1-13-15 Noritake Nakamura-Ku, Nagoya-shi 453.

FTM NIPPON: c/o Adachi-Ku, Adachi-Nishi-post office, Tokyo 123. Email: ftmjapan@mxm.meshnet.or.jp. Support group and professional services. Newsletter is in Japanese only. Correspondence in English is OK.

ASIAN TS CLUB:c/oFTM NIPPON, Adachi-ku, Adachi-Nishi Post Office, Tokyo 123. Asian international TG

TAIWAN

FEMININE BOY'S CONCERN ASSOC
Contact: Peter Tehua Kao, 2F, #29, Lane 97, Chien-kuo Road Hsin-tein, Taipei, Taiwan,

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The IFGE is a 501 (c) 3 non-profit organization providing outreach to and for the transgender community. Among its many other activities, IFGE publishes & distributes gender-related books, magazines and tapes.

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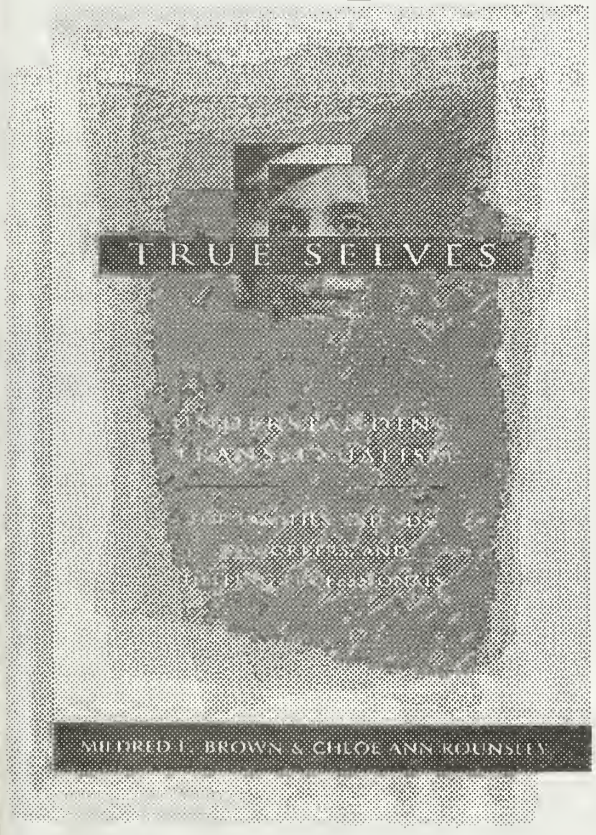
INTERNATIONAL FOUNDATION FOR GENDER EDUCATION

IFGE PUBLICATIONS CATALOG



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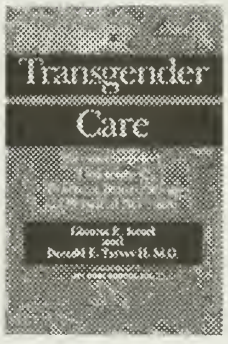

TRANSGENDER CARE:

Recommended Guidelines, Practical Information and Personal Accounts

Gianna E. Israel and
Donald E. Tarver II, M.D.

By empowering clients to be well-informed medical consumers and by delivering care providers from the inadequate diagnostic standards and stereotypes, this book sets out to transform the nature of transgender care. In an accessible style, Gianna Israel and Donald Tarver discuss the key mental health issues, with much attention to the vexed relationship between professionals and clients.

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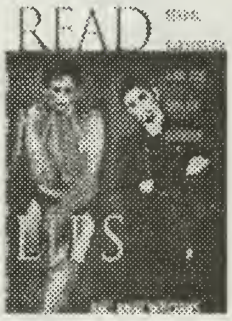

READ MY LIPS

Sexual Subversion and the End of Gender

by Riki Anne Wilchins

Read My Lips is the first book from the founder of The Transexual Menace. Riki takes Judith Butler's gender theory and applies it to current-day transgender issues. The book is very entertaining and full of her sharp-edged wit and brilliant eloquence. Don't miss this one.

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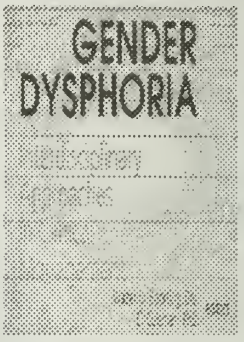

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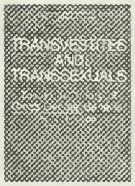

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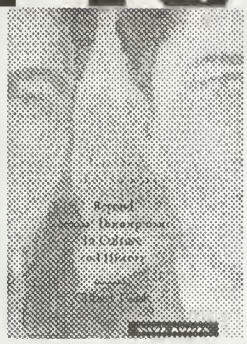

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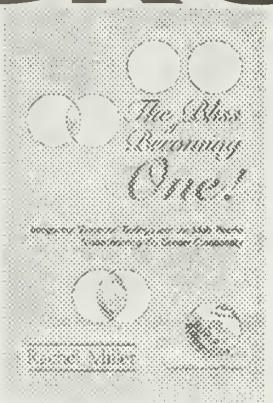

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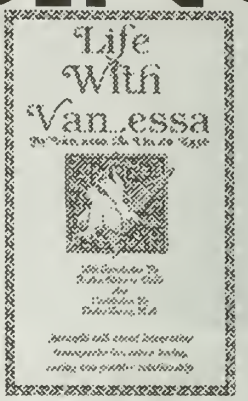

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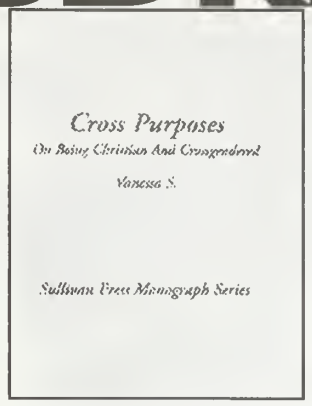

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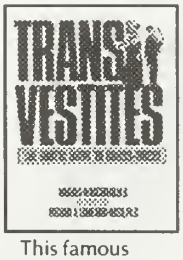

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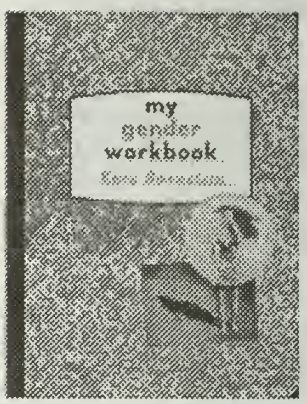

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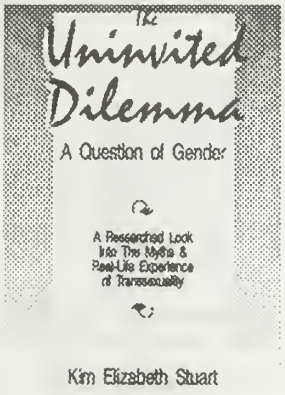

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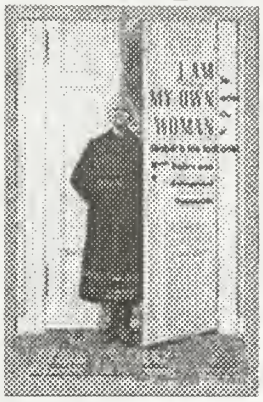

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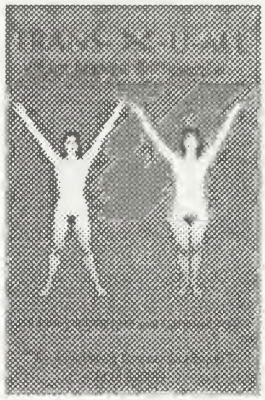

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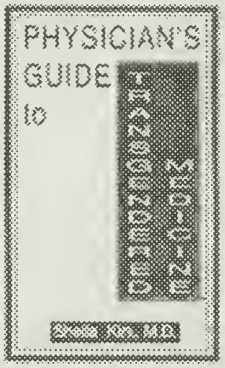

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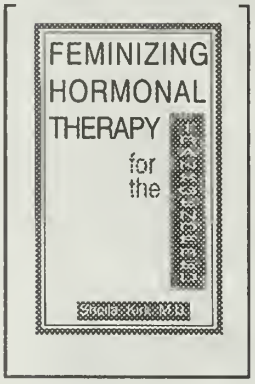

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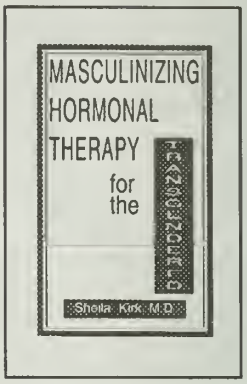

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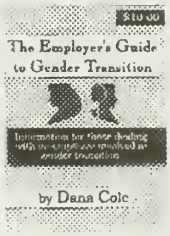

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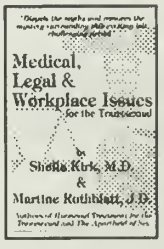

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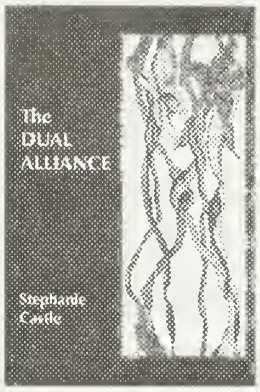

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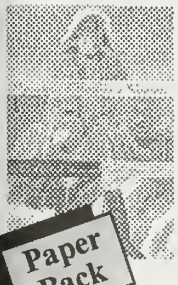

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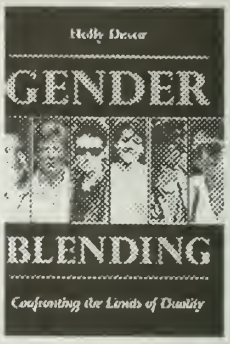

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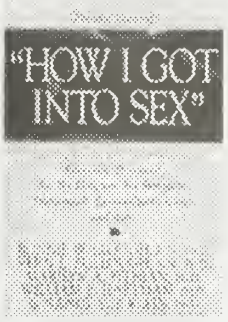

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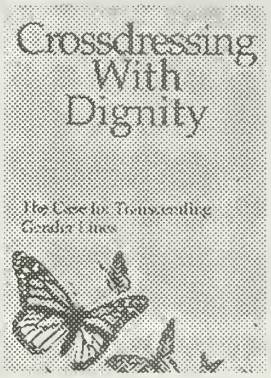

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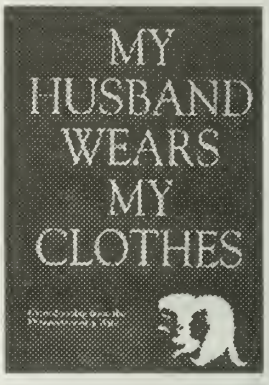

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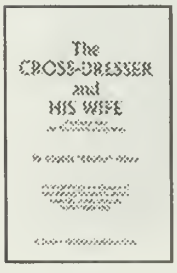

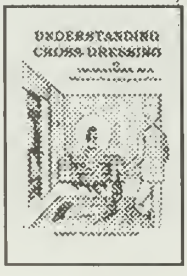

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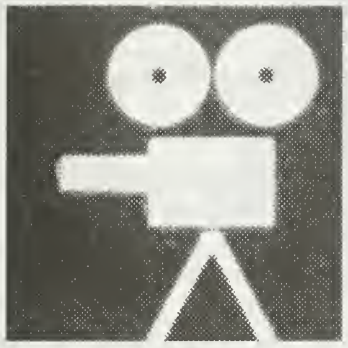

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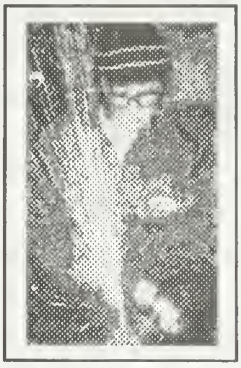

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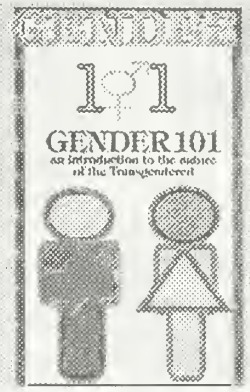

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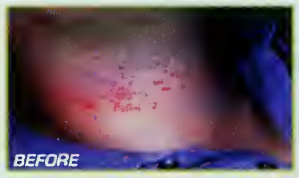

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